THE ETERNAL GOSPEL

Once more

Testified unto and Vindicated.

Against the Ignorance, or Malice of the Bishops and Teachers of the now

Church of *England*.

This Book proving against their Doctrine, That the Holy Ghost is not ceased, but is still given to all the Faithful, and to some in the same measure as the Apostles and Disciples of Christ had it: Also at the occasion of a late Sermon preached at the Visitation of the Bishop of *London*, by the Vicar of *West-ham*, that Miracles and other gifts and works of the Holy Ghost, are not ceased in the Church; and that the School-Learning helps no man to understand Scripture, and the Mysteries of the Kingdom of Heaven, nor the knowledge of Nature: where, by the way, the true cause of the so much perplexed and famous *Phænomenon*, taken for a Weather-glass, is by Experiments cleared and demonstrated, against the Hypothesis of the *New Virtuosi*.

John 5. 44. -- 12. 43. Luk. 7. 35.

How can they believe who seek for the honour of one another, and love the praise of men more than that which comes from God? But wisdom is justified (or known) *of all her Children.*

LONDON:

Printed for *Allen Banks*, and are to be sold by most Booksellers in *London*. 1681.

HAving received this Book from the Author, in order to its Printing; I do hereby appoint *Allen Banks* to print the same. Witness my Hand,

HENRY SCARLOT.

TO HIS
ROYAL HIGHNESS
JAMES
Duke of YORK.

Patroni valeant. Ecquis proteggere Verum,
Luci aut optatæ fautor adeſſe poteſt?
Qui Lux, qui Verum eſt; qui Verum in ſæcula ſervat,
Liber; ille tuus nempe Patronus erit.

THis is not therefore, Great Sir, to beg your Patronage for this Book, nor for my ſelf: but rather to direct you to the *Light of ſalvation*, *Luk.* 1.17. and to make it *ſhine* to you, 2 *Cor.* 4.4. leſt you *loſe* here your Earthly, and after your Heavenly Kingdom, *for lack of knowledge*, Hoſ. 4. 6. for though I ſeem angry with ſome men for Religion, I am ſo far from

hating a man for his Religion, that I look upon him, as he *whom the Son of man came to ſave*, Mat. 18. 11. a fit object of my love and charity; and as *a wounded man, who needs me* (that am neither Prieſt, Miniſter, nor Levite) for his *Friend*, *Luk.* 10. 30, 37. and *Phyſician*, *Mat.* 9. 12. And therefore I am ſo much farther from being concern'd againſt Your Highneſs for yours, with the Epidemical diſtemper, though it wants not a Preſident in Scripture, 2 *Kings* 3. 13, 14. that Your Highneſs is one of *the powers* of this Land, whom I am bound to honour, and that *for the Oath of God*, Rom. 13. 1, 2. Eccl. 8. 2. and that looking upon you not only as a wounded, but as ſuch wounded man, who (though fallen unhappily into the hands of thoſe Thieves, *John* 10. 1. - 20. 21, 22. that are ſtripping Your Highneſs both

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of the Triple Earthly Crown you might elſe enjoy one day, and of your chiefeſt Kingly Heavenly Prerogative, the Holy Unction, whereby Chriſt *makes all* thoſe *Kings* indeed, *Prov.* 16. 32. -- 25. 28. that do obey his commands, *Rev.* 1.6. *Exod.* 19. 5, 6. I may not only recover, but be a great inſtrument to promote Gods Spiritual Kingdom; and therefore as ſuch, *Dan.* 12. 3. deſerve one of the firſt Thrones and Crowns among the twelve Tribes of *Iſrael* in Heaven, *Luk.* 13. 30. -- 7. 43, 47. I tender your ſafety more than that of any man: wiſhing with all my heart that, like the Samaritan, I might *pour Oyl and Wine into* your Highneſs's *wounds, ſet you on my Beaſt, bring you to an Inn*, your Throne; and thence to an everlaſting Kingdom, where may your Highneſs reign for evermore. *Amen.*

But how can I do this, except you own and believe that you are wounded and ſick? and how can you believe it, except you come to know it? and how ſhall you come to know, except one doth ſhew it you, and except you attend to the things that ſhall be ſhewed? *Act.* 16. 14 *Rom.* 10. 14, 15, 17. If you will be pleaſed therefore to peruſe this Book, it ſhews you, and you may eaſily gather from it, that all men generally, Chriſtians as well as Gentiles, are by birth bruiſed and ſick, *Gen.* 3. 15. *Rom.* 3. 23. 1 *Cor.* 11. 7. that the way to recover from the ſaid ſickneſs and bruiſe, and to become whole again as to the Kingdom of God, which *is in the Holy Ghoſt*, Rom. 14. 17. being by the ſaid new birth of the Holy Ghoſt, who is then *renewed within them*, Tit. 3. 5. all men muſt, to be ſaved, be thus regenerated,

and

and receive the Holy Ghost therefore as well and as much as the Primitive Christians: and that the said renewing or new birth of the Spirit, being a reformation to the same Image of God *Adam* was created to, which doth consist in knowledge, *Coloss.* 3. 10. as well as in righteousness, *Ephes.* 4. 24. (the Spirit of the Father that doth create us anew to his Image and likeness, teaching all things, *John* 14. 26. & 16. 13. 1 *John* 2. 26, 27. 1 *Cor.* 2. 10. as well as he is the power of Christ, *Luk.* 24. 49. *Act.* 1. 8. Gods arm revealed to us, and the bloud of the Lamb whereby sin is overcome, and righteousness fulfilled, *Rev.* 12. 11.) is inconsistent therefore with a despondent relying on other men, for what we are to know, to believe and to practise; and is not attained to by a change or conversion from Popery, for instance, to another

Religion, which *knows Christ* as much *after the flesh*, 2 Cor. 5. 16. *worships the Father* as little *in spirit and truth*, John 4. 24. and *grieves not the Holy Spirit* no less than the Popish Church: and which under the pretence of Reforming, makes a Schism, which is a far greater sin than to bear with some few erroneous opinions: but by a true conversion from sin to righteousness, by knocking and by waiting at the posts of Wisdoms doors, *Prov.* 8. 34. *Jam.* 1. 5. by perusing daily, and keeping diligently the precepts of that wisdom contained in the Scriptures, *& in vitam & lucem assurgendo* our selves. For such conversion, *is to know me, saith the Lord*, Jer. 22. 16. 9. 3. and such knowledge of God is, saith Christ, *John* 17. 3. *life Eternal*. Verily, such knowledge, and not an implicite Faith, is both Salvation it self, and the cause of Tempo-

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ral and Worldly felicity! for *when a man meditates daily in the Law of God, and obſerveth to do according to all the words that are written therein, he makes his way proſperous and ſucceſsful in all things*, Joſh. 1. 8. Deut. 28. 1, to 14. and *when his ways pleaſe the Lord, even the worſt Enemies he hath are at peace with him*, Prov. 16. 7.

But, Sir, as ſuch knowledge is our *ſummum bonum*, both in this and the next World; ſo *extremum malum eſt non recognoſcere Deum* in the ſaid manner: for though God for a great while *winketh at this ignorance*, Act. 17. 30. yet he will be known at laſt, and felt, ſpecially of thoſe that either forget to know, or having the means offer'd to know him, do neglect them: ſee *Judg.* 2. 10, 11, 14. And *the Egyptians ſhall know when I ſtretch forth my hand, that I am he Lord*, ſaith he, *Exod.* 7. 5. and

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whether men will or no *they ſhall give glory to God*, 1 Sam. 6. 5. and acknowledge that *their breath and their ways are in his hand*, Dan. 5. 23. that he rules in the kingdom of men, *v.* 21. — 4. 25, 32. and that *no Evil, whether againſt a Nation, or againſt a man only*, Job 24. 29. *is done* and ſent but by him, *Amos* 3. 6. Read the Scriptures, and ſee there how all thoſe Kings that followed the way of *Jeroboam*, (knew God no better than he) and their People for their ſake, were ſeverely puniſhed: and how *Manaſſeh*, having paid dear for his ignorance, came to underſtand at laſt, and *know that the Lord was God*, 2 *Chron.* 33. 11, 12, 13. and thereupon was reſtored again from Captivity to a flouriſhing State, and a glorious Kingdom. Nay, the moſt proſperous King that ever was, *Solomon*, found true by experience, that when a Prince for-

forgets God, and goes a whoring after another Worſhip of God than that which is agreable to that in Spirit and truth, *Judg.* 2. 17. then his anger waxeth hot, and he doth deliver him into his Enemies hands, and ſtirreth up not only Adverſaries againſt him, 1 *Kings* 11. 8, 9, 10, 14, 23. but alſo his own Subjects, who lift their hands againſt him, *v.* 26. -- 12. 18. whilſt thoſe whom he truſted to, help him not, but forſake him, 2 *Chron.* 11. 4. for *this thing is done of me*, and neither *underſtanding*, ſtrength nor counſel againſt me, can avail you, ſaith the Lord, *Prov.* 21. 30. *In vain is ſafety hoped for from the hills, and from the abundance of* ſtrong holds, Jer. 3. 23. In vain are Garriſons kept, and a new Army raiſed, for all will work together to the deſtruction of thoſe that know and believe not God, *Rom.* 8. 28.

At

At the preſence of the Ark the waters of *Jordan* were divided and heapt up; the walls of *Jericho* fell down, and the heart of all the Kings of the *Canaanites* melted before *Iſrael*, whilſt they believed in God, *Joſh.* 5. 1. *Judg.* 2. 7. but when they had forgot him, at the preſence of the Ark, they whoſe heart melted before, receive vigour and courage; and *Iſrael* that ſhouted is overcome and ſmitten, 1 *Sam.* 4. 5, 7, 9. and that when they fled to it, as to their *Anchora ſacra*, or their ſure refuge. And becauſe men of the World are very unwilling to acknowledge that it is the immediate hand of God, the firſt time they are ſmitten, and attribute the cauſe to ſome fault or accident; as the men of *Benhadad* when they had been defeated, 1 *Kings* 20 23. who ſaid, their Gods being Gods of the hills, have given them this advantage

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in the hills, *but if we fight with them in the plain*, or the Valleys, *we ſhall be ſtronger than they*; therefore God, to make them know that it is he that doth it, brings (as upon *Benhadad*) upon them the ſecond time an entire deſtruction.

Sir, There is no greater ſin laid to the charge of a Prince, (who is born in, and pretends to the Covenant of God) than that of his ignorance and ungratefulneſs to God; which is properly the ſin and way of *Jeroboam*, who thought by eſtabliſhing in his Kingdom a worſhip altogether repugnant to the true worſhip of God, 1 *Kings* 12. 28. *John* 4. 24. to preſerve it for himſelf and for his Poſterity, but loſt it, and deſtroyed his Poſterity by it. The ſame thing got *Gideon* by the *Ephod* which he made; for it became (ſaith *Eſdras*, Judg. 8. 27.) ſuch ſnare

unto

unto his houſe, that his threeſcore and ten Sons were all at once caught in it, *ch.* 9. 5. and ſuch an evil Spirit of miſunderſtanding (as is now between your Highneſs, and the *Engliſh* People) was ſent between his Baſtard, and thoſe who had choſe him King, *v.* 23. that they carried it not far, but were ſoon after ſo faſt entangled in the ſame ſnare, that they utterly cut off and deſtroyed one another. By the revolts of Subjects, the Princes ſins againſt God are commonly puniſhed: and nothing makes Princes more potent and abſolute, than when they themſelves ſerve God, their King and Maſter, in Truth.

Do ſo then; riſe from darkneſs to light; convert your ſelf, Sir, to the true God of all fleſh; and when you are converted, ſet up a ſtrong purpoſe to promote his Spiritual Kingdom, with

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all your power: and thoſe very Enemies that would not have you to reign over them, ſhall be your Friends: and ſhall, as they did before at your former return, meet you with Acclamations, and become your dutiful Subjects; and continue ſuch as long as you continue dutiful to your Maker. *God give you underſtanding that you may ſerve him and live*: as it was the prayer of a wiſe King for himſelf, *Pſal.* 119. 34, 144. ſo it ſhall be mine for you: and that the Earth may be full of the knowledge of the Lord, *Iſa.* 11. 9. under you, if you outlive and ſucceed his Majeſty.

THE

The Reader is desired, before he reads this Book, to correct it as followeth: *viz.*

Pag. 4. l. 13. for *and the old*, read *and that the old.*
Pag. 31. l. 18. for *and I cannot pray*, read *and I can pray.*
Pag. 32. l. 8. for *availeth*, read *availing.*
Pag. 38. l. 1, for *impudientes*, read *impedientes.*
Pag. 49. l. 6. for *mirarles*, read *miracles.*
Pag. 104. l. 20. for *these*, read *this.*
Pag. 106. l. 9. for *undestand*, read *understand.*
Pag 108. l. 5. for *also the Column is very low*, read *also though the Column is as low.*
l. 7, 8, 9. for *whereas the Air flowing then laterally hath no such pressure upon the* Stagnum *as it would in still weather, if it had any at all:* read, *yet the Air flowing then laterally ought to have no pressure on the* Stagnum: *which I prove, &c.*
l. 24, for *the Air would likewise abate*, read *the Air ought likewise to lose.*
l. 26. for *of the descent*, read *all the descent:*
Pag. 117. l. 23. for *disjoyns the Fluids*, read *divides the Fluid.*
Pag. 124. l. 8. for *case* read *case.*
Pag. 126. l. 25. for *in D C A*, read *in D C E.*
Pag. 149. l. 18. for *said an Author*, read *saith a Modern Author.*
Pag. 212. l. 6. for *hem*, read *him.*

THE ETERNAL GOSPEL

Once more

Teſtified unto, and Vindicated, &c.

GOD forbid that I ſhould revile or cenſure the leaſt of the Miniſters of God, *Mat.* 18. 10. (as ſome will with the Vicar of *Weſt-ham*, pag. 22. be apt to ſay I do) for then I could not but fear ſome ſuch puniſhment as fell upon thoſe Children who reviled *Eliſha*, 2 *Kings* 2. 25. But God forbid alſo that I ſhould look upon ſome men as God's Miniſters, becauſe they count themſelves ſuch, *Job* 32. 21, 22. for then I muſt needs be ſitting in the ſame ſhadow of death, (ignorance of God, *John* 17. 3.) and in danger to lye down at laſt in the ſame ſorrow, *Iſa.* 50. 11. as they that know God only by hear-ſay, and worſhip him, in ſhews, with their mouth and lips. The means to avoid miſtakes in this, is the diſcerning and trying of the Spirits: which being a faculty, that St. *John* takes for granted

all thoſe he writ his firſt general Epiſtle to, that is, all true Believers, have already, or may have, *chap.* 4. 1. (and they *being made by Chriſt, Prieſts*, &c. *Revel.* 1. 6. --- 5. 10. may pretend to the Prieſts right *to diſcern and to pronounce what is clean, and* what *unclean*, *Levit.* 13. 17, 23.) I hope, by the mercy of God, it belongs to me. And therefore I hope, that if after having tryed and found that ſome men have not in them the Spirit of Chriſt, and ſhewed ſufficient reaſons and very good grounds for it, I pronounce them to be none of the Miniſters of God, I ſhall not go for a *Reviler* of ſuch.

And truly I have tryed and found, that not only ſome few men among Chriſtians have not the Spirit of Chriſt, but that ſo many are *the falſe ſeducing Spirits gone abroad into the World*, 1 John 4. 1. to deny *that Chriſt cometh to men* whilſt yet *in the fleſh, which Spirits are not of God*, v. 3. and *to ſpeak*, as St. *Paul* ſaith, 1 Tim. 4. 2. *their lies in Hypocriſie*: That the true Doctrine of Chriſt, and the two Witneſſes that do teſtifie of him, ſeem like to *be overcome*, *Revel.* 11. 7. nay *to be killed* by them; nothing but their *carcaſſes*, the dead letter of Scripture,

and a dead ineffectual notion of the Holy Ghoſt, ſeeming now left unburied, *lying in the Streets of the Spiritual Sodom*, that is, the preſent Chriſtian Churches, *v.* 8. For what elſe is allowed them, and diſpenced among their Members by their own Prophets? for inſtance, by the Author of a late Sermon preached at the Viſitation of the Biſhop of *London*, and by all them that approve, hold and teach the ſame Doctrine? who are come to that height of inſolence in denying the power and exiſtence of God's Spirit in his Church, *in changing the truth of God* concerning it *into lies, holding in unrighteouſneſs that which may be known of* it, Rom. 1. 18, 19, 25. that I think it high time for them *who make mention of the Lord, not to keep ſilence*, Iſa. 62. 6. but with the Rod of their mouth to ſmite all theſe Seducers by whom offences do come, that *the ſimple may beware*, and *learn* to come without them to *the knowledge of the truth*, Prov. 19. 25.

For my part I declare, that reading the ſaid Sermon my Spirit was *ſo ſtirred up*, Acts 17. 16. that, having (like *Elihu*, Job 32. 11.) *given ear to their reaſons whilſt they ſearched out what to ſay, and waited* a good while *for*

an anſwer to them from ſome wiſer than my ſelf, I could hold no longer; and ſeeing none appeared to *convince* them of falſhood, I thought it my duty to do it my ſelf, leſt they ſhould think *that they are the people*, v. 13. --- 12. 2. and leſt error ſhould triumph over Chriſtian light and truth. Though indeed as a Novice I might have been afraid *to proffer my opinion*, v. 6. againſt ſo many grave, learned and Right Reverend Fathers in God, (ſo called) had I not, as well as *Elihu*, v. 9. (after having thought, like him, that *Days ſhould ſpeak, and the old ſtanding Profeſſors ſhould teach wiſdom*, v. 7.) found that the famous Doctors are not *always the wiſeſt*, and that theſe Aged Fathers are not they that *underſtand the Art of diſcerning beſt*: For note, *It was but a little that I had paſſed from the Watchmen of the City*, ſaith the Soul in the Canticle 3. 4. *but I found my wiſhes*: That is, ſo ſoon as we paſs from the Watchmen, or leave them, and not whilſt we ſpend the time in conſulting and ſeeking to learn of them, as *v.* 3. our Soul comes to attain to that which it longs after, its own *ſummum bonum*, the knowledge of God and Chriſt, *John* 17. 3. for it is the gift of God,

God, the Watchmen cannot give it, ſince they ſeldom *enter in themſelves, and keep from others the key of* truth *and knowledge*, Luk. 11. 52. But on the contrary, *that they may*, as St. *Paul* ſaith, Gal. 4. 17. *though they exclude others, be by them affected*, cryed up, followed after, endeavour (as for inſtance, this Preacher) to ſuppreſs it. Whence they that relie on them, that ſeek for truth at their mouth, that dig for it in their works, (*Nemo dat quod non habet*) find nothing but *vain knowledge*, and that *their bellies are fed*, as *Job* ſaith, *with the Eaſt wind*. But beſides, having alſo found out, like *Elihu*, v. 8. that *there is a Spirit in man, and that the inſpiration of the Almighty is that which gives him underſtanding*, without reſpect to his Age, or to his Humane Learning; and believing that the *mouth and wiſdom* promiſed *Luk.* 21. 15. *Mat.* 10. 20. *which all the Adverſaries are not able to reſiſt*, is given in time of need, why ſhould I be afraid to give my teſtimony, and to ſtand againſt them all for the truth of the Goſpel.

Therefore though *I am neither a Prophet nor Prophet's Son*, Amos 7. 14. (not ſo much as a Graduate in the Schools and High places

of your Watchmen and Prophets) but a poor obſcure Tradeſman, who am not ſo much as known among any Chriſtian Sects, and am tyed, and ſupported, to none, and by none of them; *though briars and thorns be with me, and I dwell among Scorpions*, Ezek. 2. 6. yet, worthy Maſter Vicar, I am ſo far from being *diſmay'd at your*, and your Biſhop's ſupercilious *looks*, that I will make bold here, with the help of God's Spirit, not only to anſwer you in very different terms from thoſe, who, *ſeeking for praiſe* and applauſe from other men, endeavour to pleaſe all men, and take care to diſpleaſe none; but *to try* both *your Spirit*, and of your Lords Spiritual, (who by their approbation of your Doctrine of Spirits, give me cauſe enough to think that they are of the ſame mind) and *to judge and to pronounce* (call it never ſo much *pragmatical cenſuring, reviling of dignities, and rebelling againſt them*) that the reaſon and the cauſe why you diſcourſe ſo ſtrangely concerning the Spirit of God, is becauſe you are very great ſtrangers to it; and meer *natural men* ſtill, who being not able therefore to *diſcern the things of God*, 1 *Cor.* 2. 14. are much leſs able to teach

others

others what belongs to them. Let your reason be never so well improved at your Seminaries of Learning, and be you never so much *guided by the clue of it*, (they are your words, pag. 15.) yet, *except you be born again of the Holy Ghost*, you are without God's Kingdom, *John* 3. 5. *Rom.* 14. 17. and therefore the mysteries thereof are nothing to you but meer *Ænigma*'s, *Mark* 4. 11. and you can be nothing but *blind leaders of the blind* people that hear you.

There is a Spirit in man: And without being Quaker, Enthusiast or Fanatick, (and suppose I were one, must men reject truth, because they or the Quakers teach it?) I say, that God's Spirit, which inspires man with all knowledge and understanding, is given to all Christians, 1 *Cor.* 12. 7. *to guide them into all truth*; so that searching by the Light of this Spirit, even *the deep and hidden things of God*, ch. 2. 10. Rom. 1. 20. and growing in grace by it, they may * *know*, John 14. 26. 1 John 2. 20, 27. and *do all*

* Note that the *English* Translation of this place of 1 *John* 2. 20. which reads *you shall know all things*, is false, for the Greek word οἴδατε, signifies not, *you shall know*, but *having known, you know still*: for οἴδα is used instead of the Present Tense, as the Latin Verb *Novi*.

things, Mark 9. 23. Phil. 4. 13. and thus *being taught of God*, John 6. 45. *need not that any man teach them.*

But the Question is, Whether this χριστιανισμὸς, or Unction, the Holy Ghost, be given to all true Believers, or good Christians, as unto the Apostles: For that it is given to them all in some measure, their very name χριστιανὸι, (in English, *anointed ones*, and being *made Kings and Priests*, Revel. 1. 6. --- 5. 10. they must needs be anointed) shews, and that they partake of the true Oyl of gladness with the *Messiah*, or *Christ*, called so κατ' ἐξοχὴν, by reason that he had not the Spirit, like the other anointed ones, by measure, *John* 3. 34. *Hebr.* 1. 9. for both *Christ* and *Messiah* signifie the anointed: and not the Faithful only, but all men, *Jews* and *Gentiles*, partake of the Holy Ghost, a certain portion of it being distributed to every man living, and allowed to all mankind, as appeareth,

1. Because *Christ*, by the Light of his Spirit, *enlightneth every man that cometh into the World*, *John* 1. 9. and not the Faithful only.

2. Then, from the *spiraculum* breathed into

to man's noſtrils, *Gen.* 2. 7. being ſtill, ſince *Adam* loſt the Holy Ghoſt by his Fall, to the days of *Solomon*, and likewiſe in our days, *the Lamp of the Lord* in man, *Prov.* 20. 27.

3. Next, from the reaſon given *by him who is perfect in knowledge*, the moſt wiſe God, *Gen.* 9. 6. why man ſhould not ſhed man's bloud, to wit, becauſe *he is made after the image of God:* which ſhews that man had not yet quite loſt the image of God, (for if he had, this reaſon had ceaſed at the ſame time, and as being of no force, God had not made uſe of it) therefore hath ſome of it ſtill, for we find no where that ſince *Noah*'s time he hath loſt it. And this Image conſiſting in the Spirit of promiſe, (for by the receit of it men are, according to the promiſe made to *Abraham*, of their being reſtored or renewed to the ſame Image of God *Adam* had, which all are fallen ſhort from, *Rom.* 3. 23. (God's promiſe to *Abraham* being but the ſame as that which he had made to *Adam* preſently after his loſs, *Gen.* 3. 15. which, what is it elſe but a bruiſing of what made him creep, a riſing from the beaſtly dark ſtate he was fallen into, and ſo a recovery

very from his ſaid ſickneſs and loſs?) *created a new* (ſaith *Paul*, Eph. 4. 24. Coloſ. 3. 10.) *after the image of God*, Acts 2. 33, 38, 39. Tit. 3. 5, 6. Heb. 11. 39, 40.) ſince man hath ſtill ſome portion of the ſaid Image left him, he hath likewiſe ſome relicks of the ſaid Holy Spirit which forms and conſtitutes it: as from the words *renewing*, and *newneſs* of the Spirit, frequently uſed by *Paul* (as *Rom.* 7. 6. — 12. 2. *Tit.* 3 5.) upon this account, may further be underſtood.

4. Again, *The kingdom of God being like unto a man travelling* from his Eſtate into ſome remote Country, who *delivered to his Servants his goods*, or good gifts, *Mat.* 25. 14. that is, the Holy Spirit, (confer *Mat.* 7. 11. with *Luk.* 11. 13.) it follows that God giveth his Spirit to all mankind, (for all men are God's Servants, he being Lord and Maſter) and the Holy Ghoſt is (ſaith *Paul* alluding to this, 1 *Cor.* 12. 7.) *given to every man*, to *trade*, uſe *and improve him for his own* beſt advantage.

5. Laſtly, *The Kingdom of God* (which is *within* man, *Luk.* 17. 21.) being *like leaven put into meal*, Mat. 13. 33. a thing of the ſame nature, but ſo heavy of it ſelf, that it

muſt

muſt be fermented with Leaven to become Bread; it appears that, though all men have with *Adam* loſt ſome part, and (note well) *come ſhort only*, *Rom.* 3. 23. of the whole Image of God, 1 *Cor.* 11. 7. yet all men, (ſome more, ſome leſs) and not only thoſe few that are born of the Spirit, have ſtill remaining in them ſome old ruinous fragments, or a certain ſmoaking Flax which is of the ſame nature as the Spirit of promiſe, which renews and reforms man, but which was not given till Chriſt was glorified, *John* 7.39. *Quicquid in hominibus* (ſaith the thrice great and learned Author of the *Pymander*) *videt & audit, verbum Domini*, that is to ſay, is from the Word of wiſdom, or Spirit of the great God, 1 *Cor.* 12. 8.

Neither do any of the Chriſtian Sects, I know of, deny the ſaid allowance of the Spirit to themſelves, though ſome exclude other men, ſuch as the Jews and Heathen: And Maſter Vicar himſelf is ſo far from denying and arguing againſt it, that he makes it his buſineſs by a new diſtinction of an extraordinary and ordinary Spirit, to ſhew that though the former is ceaſed, as he diſputes, yet the Chriſtian Church always receives

ceives and hath the latter of the two continued. His words are these, *pag.* 6. viz. *The Apostles extraordinary Spirit continued more or less about* 400 *years in God's Church, and men wrought Miracles, and thereby convinced Gainsayers, though about that time they were not so numerous and plentiful as they were before; and the reason was, because there was no such need of them, and a little after they ceased: For when the occasion and reason of working Miracles ceased, as Kings proving Nursing-Fathers to the Church, the Gospel being a National Religion in most Countries, then God in his wisdom suspended that great and mighty power wherewith he had accompanied good men before: Therefore men are now to look for no other Spirit but what is necessary for their needs, as they are Christians.* Having said, pag. 4. that the Primitive Christians stood in need as Apostles of their extraordinary Spirit, upon the account of both the Jews and Gentiles, *there being great reason that such as were the immediate Instruments of so great an undertaking as making void a Law, to wit, the Law of* Moses, *which had been settled by God, and convincing the prejudiced Gentiles of the truth of their persons, as well as of their doctrine,*

doctrine, ſhould have a proportionable commiſſion and ſtrength to do it with. Alas! (adds he, pag. 5.) *had it not been for this, the Goſpel would have been nipp'd in its firſt budding forth; and it would have been a downright impoſſibility for ſo great a part of the World to have been impoſed upon, by ſuch a company of illiterate perſons, as the Apoſtles, before the deſcent of the Holy Ghoſt, were. Can you imagine that ſuch learned men as* Dionyſius, *and other perſons brought up in the Schools at* Athens, *who well underſtood the principles and connexion of things, would have ſubmitted to the pretences of ſuch bold and rude perſons, who could ſhew no reaſon at all, beyond their own confident aſſertions, for what they ſaid? No, it was impoſſible; and by the way this one thing ſhews the great neceſſity of humane Learning, and is a ſufficient confutation of all thoſe Enthuſiaſts who do revile it; to wit, that what the Apoſtles wanted of it upon the ſcore of Education, God ſupplied by Miracle. But for their extraordinary Spirit, it is a plain caſe, becauſe we daily experience it, that it is ceaſed, and that no man can now pretend to it; for he that pretends to the ſame Spirit the Apoſtles had, muſt do the ſame things, or elſe he is*

mighty

mighty vain, and argues his underſtanding to be much impaired.

Now judge ye who is more vain than this Vicar, who denies Scripture, and the experience of ſeveral ſober, learned, pious, godly men, who have been Eye-witneſſes, and teſtifie and relate the Miracles wrought upon ſome faithful believing men, ſince his four hundred years, as ſhall be ſhewed hereafter. Judge alſo whether his own experience can teach him, that the ſaid Spirit is ceaſed: For the gift of Miracles being but one of many belonging to that Spirit, and all the gifts being not given to every one of thoſe that truly believe, but one or two gifts to each, as in page — appears; he muſt needs be acquainted with all the true Believers that live all the World over, to ſay that his Experience, and that of his acquaintance, (who are as well informed as himſelf, of what paſſeth daily among the faithful) ſhews him that none of them can at preſent pretend to it: when the Prophet *Elijah* (who was as noted a man, I hope, as the Vicar) knew not one of the ſeven thouſand faithful men who lived in his time in *Iſrael*, 1 *Kings* 19. 14, 18. and they that can

do

do theſe things, do not ſeek *to ſhew themſelves and to be known openly*, John 5. 44. --- 7. 4, 6. Luk. 8. 56. But though they did, and wrought ſome Miracles every day in the ſight of all the World, yet they that ſay that Miracles are ceaſed ſo long ago, would believe them no ſooner than their fellow Phariſees, who though blaſphemous enough to aſcribe the glory of them to *Beelzebub*, were not ſo ſilly as to pretend that they were ceaſed.

Then, obſerve from his own words, that what God *by Miracle ſupplied of* Humane Learning, *being wanted upon the ſcore of Education*, might by Education have been got without Miracle: and ſo what need was there God ſhould ſupply by Miracle, what he might have had and done plentifully without it? For there lived at the time that Chriſt choſe the Apoſtles, many other men, who had by their Education got Humane Learning enough to hold out an Argument againſt the learned Heathen. And St. *Paul*, who had enough, *Acts* 22. 3. needed not, I preſume, (to ſupply his want of it) receive the ſame fulneſs of Spirit as the other twelve: yet he received it, and that with as extraordinary

dinary circumſtance as all the reſt, *Acts* 9. 17, 18. 2 *Cor.* 11. 5. --- 12. 4. *Gal.* 2. 6, 8. Beſides, the neceſſity of Humane Learning (Logick, Metaphyſick, *&c.*) to convince *Dionyſius* and other learned Gentiles, whoſe conviction the Vicar ſaid before was the hard task that required ſuch an extraordinary Spirit, implys that Humane Learning was the means the Apoſtles made uſe of to convince them, contrary to 1 *Cor.* 2. 6, 8. *Col.* 2. 8. *Mat.* 11.25. And if ſo, may not they that are now great Maſters in it, (although by Education) and ſay they make uſe of it, (as the Divines of theſe times againſt their Adverſaries) pretend to do the ſame things, and to have therefore the ſame Spirit the Apoſtles had? *Verbum ſat ſapienti*; this being but by the way to give the ſober Reader a hint of what the Learning of thoſe wiſe men will produce, 1 *Cor.* 1. 19, 20. And they have ill luck, who whilſt they *ſeek for honour and praiſe* for their Learning and Wiſdom, not only get no credit, but forfeit, by what they were in great hopes to procure ſome, that which they were look'd upon to have already gotten.

But O that they were as wiſe and learned

as

as they pretend, and as they would ſeem to be! for then they might do ſome good, and had ſaved me the trouble of declaring now for them; that the Apoſtles Spirit continues ſtill in the Church, that all men have the ſame right, and as good pretences to the extraordinary Spirit the Apoſtles had, as the Apoſtles themſelves; and that they may now have it, and, if they will make uſe of the ſame means they uſed, *Acts* 1. 14. --- 2. 1. --- 15. 7, 8. *John* 14. 23. *Luk.* 18. 1. receive it, and be filled with it, as much as they were. For the gift of that Spirit, (if we will but take Chriſt's word, and ſolemn promiſe for it, *Mark* 16. 17. *John* 14. 12.) *wait upon the* Church of God, all *them that believe in* him, of *any nation and tongue*, and of any profeſſion, *Acts* 10. 35, 44, 46. and that, not for about 400 years only, but until now, at preſent, and *to the end of the World*, *Mat.* 28. 20. for, that I may *not leave them comfortleſs*, ſaith Chriſt, *John* 14. 18, 23. *I will come* (by what can comfort, refreſh, and give life and joy, (*viz.* by my Spirit) v. 26. --- 6. 63. *Jam.* 2. 26. *Acts* 3. 19, 20.) *and make my abode with them*, or within them, (for the Church being the body of Chriſt, 1 *Cor.*

12. 27. *Eph.* 4. 12. he muſt like the Soul in man, dwell in the Members that make the ſaid body) *for ever*, John 14. 16, 13. and, *to you and your children, and to as many as God ſhall* ever *call*, ſaith *Peter*, Act. 2. 38, 39. *the promiſe* of the ſame bleſſing (to wit, the receit of the ſame Holy Spirit, *Luk.* 24. 49. *Act.* 1. 4, 8. *Gen.* 22. 18. *Gal.* 3. 14.) *belongs*. And, ſaith he further, *Act.* 10. 47.--- 11. 15. not only ὡς and ὥσπερ, but καθὼς καὶ ἡμῖν, that is, as he confirms it, *ch.* 15. 8. according to the ſame meaſure as we the firſt have received the Holy Ghoſt, you may receive, be filled with him, and have him likewiſe; (Which words ſhew that St. *Peter* did not arrogate either to himſelf, or to the reſt of his fellow Apoſtles, the extraordinary Spirit aſcribed to them: *viz.* a more peculiar gift, and a greater ſhare of God's Spirit than all other true Believers have, or may have; and that he did not then dream of being more infallible than they be, and of his Church, and Church-mens prerogatives: as men do before they have received the Holy Ghoſt, witneſs *Mark* 9. 38. conferred with *Luk* 24. 49. *Numb.* 11. 28, 29.) And ſo, from theſe words of *Chriſt* and *Peter*, that it appears that

that the Apoſtles Spirit, or the ſame Spirit they had, never ceaſeth in the Church, nor in any National Religion, Sect, or party, until it ceaſeth to be the Church and the Flock of Chriſt: for then, not only the gift of Miracles, (to which, and to their skill in Humane Learning got without Education, he ſeems chiefly to confine the Apoſtolical gift) but all other gifts alſo, which do infallibly wait upon that of the Spirit, (ſuch as wiſdom and knowledge, 1 *Cor.* 12. 8.) are removed and *taken away* from that Sect, in God's wrath, *Revel.* 2. 5. (rather than wiſdom, as the wiſe Vicar, meaſuring it by his own ſhallow brains and dull fancy, as ſhall be ſhewed in its place, ſaith God *did ſuſpend* the ſame) that Church becomes *deſolate*, and remains according to the Prophecy of *Daniel* 9. 27. and the conſtruction thereof by St. *Matthew* 24. 15. and St. *Luke* 21. 20. *compaſſed* (inſtead of Chriſt's preſence by the Holy Ghoſt) with *abominable armies* and companies of Church-men.

Only, as *there are divers adminiſtrations and gifts* of the ſame Divine Spirit, 1 *Cor* 12, 4, 6. ſuch as *wiſdom and knowledge, faith, healing, miracles, tongues, prophecy, and diſ-*

cerning of Spirits; which are not all to be found in one member, or *Paul* is much miſtaken, *v.* 6, 29, 30. ſo, I muſt here further declare for Maſter Vicar, and all his fellow Watchmen, that though one man doth not do all the ſame operations that all the Apoſtles did, yet if he doth ſome of them, he may pretend to the ſame Spirit the Apoſtles had: for *if the ear ſhall ſay, becauſe I am not the eye, I am not of the body, is it not of it therefore?* v. 16. that is, if he that hath but the diſcerning of Spirits, ſhould ſay becauſe I am not a Teacher or a Prophet, I have none of the ſame extraordinary Spirit as the Prophets have, hath he not therefore been made *to drink of the ſame Spirit?* v. 13. for if the *whole* ſpiritual *body were prophecy, where were the gift* of knowledge and diſcerning of Spirits? v. 17. and if they were all Prophets, or all workers of Miracles, where were the ſeveral members, and operations that conſtitute or make up the ſaid ſpiritual body? v. 19. Thus, do I from St. *Paul* ſpeak here for Maſter Vicar; and will yet further inſtance St. *Paul*, (a chief Apoſtle, *Gal.* 2. 6, 7.) during the time of whoſe preaching and ſtay at *Antioch*, arrived certain Prophets,

one

one of which did *propheſie that there ſhould be a great dearth or famine throughout the World*, Act. 11. 26, 27, 28. to whom the Diſciples, who were doubtleſs directed by *Paul* and by *Barnabas*, gave credit; and *Paul* himſelf, though he had a greater gift of the Spirit, did not ſay or object that he wondred that his inferiour ſhould have this thing revealed to him, when he knew nothing of it. And elſewhere that ſame Prophet foretold *Paul*, what *Paul* himſelf foreſaw not in his own caſe, *Act.* 21. 10. (or he had (what he did not) foreſeen that he had been ſet at liberty, if he had not appealed to *Cæſar*, *Act.* 25. 26. --- 26. 31, 32.) to wit, that he ſhould be taken at *Jeruſalem*: and, *thus ſaith the Holy Ghoſt*, ſaid then that certain Prophet, (for ſo the Scripture calls him) *ch.* 21. 11. Whence I ask the Vicar, ſince St. *Paul* could pretend to as good a ſhare at leaſt of the ſame holy Spirit, as that certain Prophet did, why did not the Holy Ghoſt reveal the ſame things to him? Becauſe, though he had knowledge, and underſtood myſteries, as he was an Apoſtle, yet he was not a Prophet; for, *are all Prophets*, ſaith he, 1 *Cor.* 12. 29, 30. *are all workers of Miracles?* as all

are not Apoſtles, *v.* 28. ſo I cannot work all the ſaid other gifts in me: it being God alone that *doth work them all* (and note) *in all*, and not in one man, *v.* 6. Likewiſe I ask, if he that hath the gift to diſcern the Spirit of the Vicar, and ſome portion of knowledge, hath not the gift of Miracles, hath he not therefore the ſame Spirit as the Apoſtles? But what ſay you, Vicar, to what *Paul* himſelf doth ſtile *yet a more excellent way* than Miracles and Prophecy, and *the beſt of the ſaid gifts*, viz. Charity? *v.* 31. --- 13. 2. is that ceaſed in your Church? I dare ſay you are not willing to acknowledge it: and ſo like the Chief Prieſts, *Mat.* 21. 25, 26. you are hedg'd in on both ſides: for if you ſay that this more extraordinary gift is not ceaſed in the Church, neither, by your Argument, are the other gifts alſo, which are counted by St. *Paul* not ſo excellent as this, ceaſed, as you teach, from it: and if you ſay that it is ceaſed there, then judge whether you are ſtill a faithful Church: for do they believe in Chriſt that omit one of the firſt and chiefeſt of his precepts, *Mat.* 22.39. *John* 13. 34. 1 *John* 3. 11. and take quite another way than that which he hath ſhewed them?

And

And this laſt, your Argument, that he muſt do the ſame things who pretends to the ſame Spirit the Apoſtles had, proves further, or you muſt yield that it is of no force and validity at all, (which *dilemma*, as likewiſe the other, your great Learning could not foreſee, and prevent your being now put to them) for the Apoſtles were ſent to do, what? Signs and Miracles? No ſure; but to preach, and win or gain Souls, by teaching them the way to their converſion, 1 *Cor.* 9. 19. *Mat.* 28. 19. *Mark* 16. 15. This they did in all places, but preached in many places, nay they convinced many, and *Dionyſius* himſelf, and eſtabliſhed Churches, without working of Miracles, as may be ſeen by their Acts: and their Miracles were not always wrought to convince the gainſayers of the Faith, (which you ſay was *the reaſon and the occaſion of them*) ſince they wrought them ſometimes in their private Meetings by night, amongſt the faithful, as for inſtance, at *Troas*, *Act.* 20. 7, 8, 9, 10. Now you will grant that it is incumbent upon the Church to preach, exhort and win Souls, 2 *Tim.* 4. 12. and you pretend you do it: ſo that if you do it not, you are not a faithful Church, but

burthenſom hypocrites, *& inutilia hujus pondera terræ*; and if you do it, you do the works of the Apoſtles; therefore, by your Argument, have the ſame Spirit they had, and ſo it is not ceaſed; but it is your Argument that ceaſeth to be in force, if that can be ſaid to ceaſe, which had never any true exiſtence, but in a falſe and erroneous fancy. *He that winneth Souls is wiſe*, Prov. 11. 30. Dan. 12. 3. wiſdom is by *Paul*, counted the firſt gift of the Spirit, 1 *Cor.* 12. 8, 31. If therefore you win ſome Souls, (as it is pretended that ſome of your number do, or elſe what reaſon is there why you ſhould be impoſed upon a Chriſtian Nation as neceſſary to them?) have you not a greater gift of the Spirit than Miracles, which are, according to *Paul*, v. 29. but the fourth in order? and do you not do a greater thing than Miracles, and ſo as great a thing as any of the Apoſtles? *He that hath as much faith as a grain of Muſtard-ſeed*, may do all wonders, Mat. 17. 20. and yet, witneſs *Paul*, 1 Cor. 13. 2. *he is nothing.* And there is a greater need of the beſt gift, Charity, and a greater ſtrength of Faith requiſite to do like *Paul*, (that he might help to ſave ſome) *to become*

all

all things to all, 1 Cor. 9. 22. *to be contented to be needy, hungry, deſpiſed*, Phil. 4. 12. and ſeeing a way fill'd up with nothing but miſery and croſſes every where, moſt freely to enter it; and to bury one ſelf alive to all worldly joy, (as Chriſt teacheth we muſt do, if we will be believers, *Mat.* 16. 24, 25.) and thus to overcome the whole World and its power, 1 *John* 5. 4. *John* 16. 33. *Coloſſ.* 2. 15. than to ſuſpend or infringe ſome particular circumſtance in its order, by doing ſome ſuch thing above its natural courſe, as the ſwimming of Iron: the Spirits forcing their way again through the Optick Nerves, (when they are ſtopt, or withered) to bring the blind to their ſight: and the wholeſom *virtue*, that iſſues *Mark* 5. 30. from the healthful body of a faithful man, (whoſe mind and will is by his ſtrength of Faith ſo ſtirred up, and ſo much bent and intent upon the poor ſick man's cure, that they make his own Spirits in the height of his zeal (like as in another man's paſſion of anger or luſt, they fly to the place proper to exerciſe, for inſtance, luſt withall, and run from thence towards the object of it) *go forth* from him, as it were *confertim*, towards the ſick, 2 *Sam.* 13. 39.)

13. 39.) working its own *ſimile*; and, by prevailing *on the ſpirit of infirmity*, Luk. 13. 11. ſetting to rights in the ſick his diſtempered Spirits, which were by the ſaid Evil Spirit of infirmity diſordered, and enraged.

As for inſtance, (to give the Reader ſome imperfect hint of what difference there is between the Faith requiſite to work all other Miracles but that of man's converſion, and the Faith neceſſary to work in another man ſuch change as converſion) ſuppoſe me a Believer, I know that the *virtue* or ἐνεργεία of God is not far from any man, *for in him we live and move*, Act. 17. 27, 28. and *lo, he goeth by me though I perceive him not*, Job 9. 11. and *is it not he that fills the whole world with his preſence*, Jer. 23. 24. This I ſee being ſick; to wit, how this Energy (which is the Spirit of God, *Gen.* 1 2. his arm, and his *organum, quo agitantur omnes in hoc mundo ſpecies, & quo ſummus artifex ad ſuam machinam petiſſimum utitur*) paſſeth to and fro, *pervades*, and conveys the breath of life through every one of us. At this Aſpect, I ſay, what is the reaſon, O Lord, that this thy all-ſufficient and never-ceaſing *virtue*, *John* 5. 17. is ſuſ-

pended

pended and withheld from my languiſhing body? Becauſe I have ſinned, *Jer.* 5. 25. *Job* 33. 27. but I humble my ſelf, and knowing thy goodneſs well, I truſt that as thou art he that thus chaſtiſeſt me, ſo thou art able alone to help and deliver me: *O ſend forth thy ſpirit again*, Pſal. 104. 30. *help mine unbelief*; ſay the word, and preſently *he is gracious to me*; he opens his hand again, and lets go the influence of his virtue, that was bound, and frozen up as it were, in reſpect of me, ſo that it could not viviſie me: *I am renewed* in a trice, *my fleſh becomes again freſher than that of a child*, Job 33. 25. Pſal. 103. 5. *and according to my faith* I find it done to me, *Mat.* 8. 13. --- 9. 29. So, if a Serpent, a Bear, or other hurtful creatures ſhould ſet and *faſten on me*, I having the Author of my life before mine eyes, *Heb.* 11. 6. and believing ſtedfaſtly that none of my hairs doth fall to the ground without his leave, and that theſe have no power to hurt me, *except it be given to them from above*, *John* 19. 11. I ſhould not be afraid, *Pſal.* 23. 4. but ſhould ſay, thy will be done; thy goodneſs gave me my life, and from thy goodneſs alone I look for the ſafety and preſervation

ſervation thereof. In this Faith I am ſur
that no deadly thing could hurt me, *Mar*
16.18. and dare ſay that, like *Daniel*, I coul
ſtop the mouths of Lions, Heb. 11. 33. bea
back the flames; like *Paul*, Act. 28. 5. *ſhak*
off a Vicar, with all the poiſonous ſpight i
his long train of Biſhops: and through thi
Faith in the name, or power of our Chriſt
any man, as well as *John* and *Peter*, Act. 13
16. can do all ſorts of great wonders in the
World, *Phil.* 4.13. except the greateſt of all
viz. anothers converſion: for (as for man'
converſion) the ſame degree of Faith and o
Spirit will not ſerve to work and accompliſh
it; becauſe the Soul of man being a Divine
creature, a *radius* emaned from God in
Eternity, and more excellent therefore than
the Earthly body, or any part of the World,
it is harder a great deal to work an altera-
tion in it, than in the body, or in the Water
and Air: and this ſame alteration being a
new creation (as the Scripture witneſſeth)
of a corrupted creature, and that hath na-
turally a ſtrong averſeneſs from it, and a
bent and propenſion quite oppoſite to God's
will, it is a greater Miracle than the creation
it ſelf of the World, and of *Adam*; which
brought

brought on their ſide no ſuch oppoſition to God's will, and requires therefore the power of God himſelf; and ſo that a man ſhould make himſelf one with God, to have the power to effect it: which union with God is not attained to by the ſame degree of Faith, and of Works, as that which can cure the ſick, and overturn a mountain, for one grain of Faith doth this; whereas it is by *keeping the works of Chriſt to the end, overcoming ſeven times*, that men come to that union, *Rev.* 2. 26. --- 3. 21.

Behold I ſee a Soul *in the gall of bitterneſs and bond of iniquity*, Act. 8. 23. (that is, in the fiery, fretful and anxious ſtate, or the wrathful principle, wherein are all natural unregenerated men) and bound with three dreadful chains; firſt, of the anger of God; ſecondly, of the corrupt, vain, earthly and mortal fleſh, full of evil deſires, which are hatred againſt God, *Rom.* 8. 7. laſtly, of the deſire and attempts of the Devil, to blow and kindle in the Soul all its evil properties; to keep it in God's anger, and to turn always its will ſo much the further from God, and to throw it from the Truth of God, into Vanity, *viz.* Pride, Covetouſneſs, Envy, Anger,

Anger, and all Lusts; and I wish heartily that I could any way, and by all means do it good. But though my fervour of zeal and contention of Spirit, would thrust even a Mountain from its place to another, as being but a *pondus iners*, and no way active, endeavouring against me but by a dead and passive quality, gravitation; yet it cannot stir the Soul from its state and position, neither is it sharp enough *to penetrate even to the dividing asunder of the Spirit of the Soul, and of the joynts and marrow*, Heb. 4. 12. to cast the Soul into the *great gulf*, Luk. 16. 26. of grief and of despair, which lies between her own natural state or principle, and the new principle or state of Light and of Conversion, much less to bring it over the same safe and entire; because it must be willing and co-work to its own help, *but will do neither of them*, Mat. 23. 37. and though I set my will as fully as it can be upon the thing purposed, and lift up my mind as high as it can rise and extend, and even beyond its source or mother, Eternity; and in fine, stretch out my Soul to such incredible size, as to be greater than all things within ubiquity; yet because a Soul is not to be reduced by force,

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and taken by a ſtrong hand into the Kingdom of God, (or elſe the Almighty power and wiſdom of God, needed not to have dyed to reduce men under it; and that is not the Kingdom of God where he reigns by force, but where men yield obedience and ſubjection to his will, out of love for his goodneſs, and freely give him up all power, honour, and glory) I cannot for all this tranſport prevail upon it; but, like *the ſtronger man*, Luk. 11.22. I may thereby prevail *over the ſtrong armed man* (the Devil) *that keeps his houſe*, v. 21. *and take from him his armour*, (his fiery darts) and having caſt him out of his ſtrong hold, looſe the Soul which *he had bound before*, Mat. 18. 18. *and taken captive*, as St. Paul ſaith, *at his will*, 2 Tim. 2. 26. and I can pray to God to appeaſe his fierce wrath by his great fountain of love, (Jeſus, his own heart, and Light) to cleave the Rocks, and to ſhake the Earth as when Chriſt dyed; and to ſhake Heaven alſo, *Heb.* 12. 26. *Luk.* 22. 44. as it is certainly done in every converſion: (for *the powers that are in Heaven muſt be ſhaken*, before *the ſign of the Son of man, the bright morning Star*, 2 Pet. 1. 19. Rev. 3. 28. --- 22. 16.

appears

appears in the contrite Souls, (which are *the clouds of Heaven*, Luk. 17.21.) with his *light and great glory*, Mat. 24.29, 30. Mark 13.26. Luk. 21. 26, 27. and then to ſend down his Light of Life to convince the Soul, and to give it ſtrength to turn away from its vanity, *Act.* 3. 26. Now *the effectual fervent prayer of a righteous man, availeth much*, as ſaith *James* 5. 16. the prayer of ſuch Faith as this may convert a Soul, *v.* 15. procure it ſome light and grace; which when a man ſees it come to paſs, he may boldly ſay, *thy ſins are forgiven thee.*

Whence, by the way, Converſion being ſo great a miracle, and ſo much above the ſtrength of humane capacity; firſt, how inſignificant is all the humane Learning towards effecting of it? (what the Vicar, miſtaking Conviction for Converſion, and confounding them, ſaith both were done by humane Learning in the *Areopagite*, for they were not only convinced, as the *Jews* were, by arguments and reaſons, *Act.* 18. 28. but believed, which implys converſion; and the Vicar aſcribes, without diſtinction, their belief to the humane Learning of *Paul*, and the reſt.) and ſecondly, if ſome men con-

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vert ſtill in our days, as it is believed and confeſſed on all hands, with what truth can the Vicar and his fellow Church-men ſay that all Miracles are ceaſed? with none: *Faith, the victory that overcometh the World*, 1 John 5. 4. being ſtill able to force God, *Luk.* 18. 4 *Mark* 11. 12. to do all the things needful towards a man's converſion; to make of a man, a God, *Luk.* 6. 40. *John* 17. 21. *Rev.* 3. 21. and to bring the Believers through all things imaginable, but impoſſibilities, *Phil.* 4. 13. *Mark* 9. 23.

But what Faith? that of your Church, and of your Lords Spiritual, who *do Lord it over the heritage of* the true *and only Lord and Maſter*, contrary to his doctrine? 1 *Pet.* 5. 3. 1 *Cor.* 8. 6. *Eph.* 4. 5. *Mat.* 20. 27, 28. --- 23. 8. No truly, Maſter Vicar, for a Believer is he that keeps the Precepts of Chriſt, and ſhews his Faith by his Works, like the Primitive Chriſtians, *Act.* 19. 18. who *confeſſing* their errors and ſins paſt, did *forſake* them, *Mat.* 3. 6. *Prov.* 28. 13. like *Zacheus*, *Luk.* 19. 8. and others, who parted with what they did value above any thing, *Act.* 2. 45. --- 19. 19. before they believed Chriſt's doctrine: which teacheth, (and that very peremptorily,

remptorily, *Mat.* 24. 35.) *that he who leaves not Houſes and Lands for the Goſpels ſake,* Mark 10. 29. *that hates not Wife and Children, and even his very life,* John 12. 25. *is not worthy of the name* of a Chriſtian believer, Mat. 10. 37. and which commands us *to ſell what we have, to give the poor,* Luk. 12. 33. *to invite the poor, and lame, and blind to the feaſts we make,* ch. 14. 33. *to ſeek the kingdom of God: and to take no thought for what we ſhall eat and drink, and be cloathed with,* in time to come, *Mat.* 6. 33, 31. Theſe thoughts being not the thoughts of Chriſtians, (who believe, (1.) That God knows that they need all theſe things, and when they need them. (2.) That God having out of his nature (which is to act, and do always good, for it is *ſummum bonum*) beſtowed already upon them life and body, a far greater gift than food and raiment, will without doubt, becauſe he never changeth, ſupply out of the ſame goodneſs, the reſt of their wants, and give them the leſſer gift, which he doth allow even to the Fowls and to the Graſs, creatures which are not ſo much worth his care as Believers. (3.) That all *their taking thought* and care, can add nothing to their

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ſtate and condition, and *cannot make* ſo much as *one of their hairs white or black.* (4.) That God is now as able as ever he was to afford all things to them, *Heb.* 11. 6. and therefore relie on God for all their neceſſaries:) but *being the thoughts of the Gentiles*, Mat. 6. 32. and natural men, who know not theſe things of God, though *they feel* his great goodneſs, *Act.* 17. 27. *Mat.* 5. 45. and therefore dare not relie upon him for any thing. A Believer is he that underſtanding perfectly wherein lies his chiefeſt good, or the moſt happy ſtate of bliſs he is capable of, and being convinced that all theſe *tribulations* are the only way and means that can lead him into it, *Act.* 14. 22. is notwithſtanding the ſame, ſo tranſported and taken with the thoughts and hope of it, that reſolving upon them, he *takes up the croſs of Chriſt*, 1 John 3. 3. like a ſtout Champion, and doth enter the Liſts againſt them, by parting with all he hath to buy this *hidden treaſure*, Mat. 13. 44. and without ſo much as *ſaluting* his acquaintance, *Luk.* 9. 6. --- 10. 14. he runs blindfold *Gal.* 1. 16. from his Wife, Children, Parents, and himſelf, (by leaving, as much as is poſſible, his eyes, and his hands, that is, denying

the luſts which are incident to them, behind him) to fight, and ſeek to get with leſs diſtraction, *Mat.* 5. 29, 30. the ſaid beloved treaſure, *Prov.* 2. 4. *Mat.* 6. 21, 33. which he is in purſuit of, and hath ſtill before his eyes.

But to do as the Biſhops, *who* ſeek for praiſe and applauſe, preach, and do moſt of their works *to be regarded of men*; *who*, like the Rich man in *Luke* 12. 18. hoard up againſt the morrow, and plead for it from St. *Paul*, 1 *Tim.* 5. 8. (as though St. *Paul's* doctrine contradicted that of *Chriſt*, *Mat.* 6. 31, 32. and as though his meaning were that men muſt work to be rich; and not rather that they ſhould *work with their hands*, as he did, *Act.* 18. 3. for their own and Families ſubſiſtance *from day to day*, Luk. 11. 3. his words having reference to widows (ſpeaking of them before and after this verſe) which *were to ſerve tables*, Act. 6. 1, 2. that is, take care to buy and dreſs Victuals; and whoſe office it was not to provide the means or the money for to procure them, ſince they were themſelves to be provided for, as it may be gathered out of Scripture: and his ſaid words ought therefore to be thus interpreted,

preted, *viz.* *But if ſome of them* (widows) ἐ τινες, that is, *takes no care*, τῶν ἰδίων, *of her own*, καὶ μάλιστα, *chiefly or at leaſt*, οἰκείων, *of thoſe of her houſe*, that is, who dwell in the houſe with her, *but minds her pleaſure*, 1 Tim. 5. 6. as moſt of our *London* Huſwives, inſtead of *continuing in prayer both night and day*, v. 5. *ſhe hath denied the faith*, that teacheth us mutual love and care for one another: whereas the Biſhops do thus cunningly tranſlate and fit the ſame for their own purpoſe, *viz.* But if any *provide* not for his own, and eſpecially for thoſe of *his own* houſe, *he* hath denied the faith: But what faith? the Biſhops faith in the God *Mammon* they ſerve, *Luk.* 16. 13. and whom they ſay they can ſerve together with the true God, *blowing*, like the covetous Phariſees, *their noſe* (for note the Greek word imports ſo much, *v.* 14.) at whoever doth, like Chriſt, deny that they can do it, *v.* 13. thus to *juſtifie themſelves*, v. 15. making themſelves wiſer than Chriſt; and his perfect Laws, thoſe wholſome commands of God, *void by this their tradition*:) to do then as theſe Biſhops, *who* are carried about in pomp, like Shews, or *pompæ*, (*quæ nullius per ſe ſunt actionis*

compotes, cæteros vero mole ſua impudientes) in their Chariots and Coaches, with Foot-boys in Liveries, with *long Gowns and ſoft raiments*, and all other fine Trappings, (which things they that wear, ſhall not (as being effeminate, the Text ſaith μαλακοὶ, ſee *Mat.* 11.8.) *enter the kingdom of God*, 1 Cor. 6. 9. *who*, inſtead of being contented with *what is ſet before them*, Luk. 10. 8. that is, with ſome allowance willingly made ſufficient to maintain them, *go from houſe to houſe*, *v.* 7. that is, get from their firſt Benefice into another fatter, nay keep both at the ſame time, and ſtill gape for a better; *who* (whereas Chriſt's followers *have not where to lay their heads*, Luk. 9. 57, 58.) have rich and large Palaces, where they keep a continual feaſt *like the feaſt of a King*. 1 Sam. 25. 36. for perſons of Quality, and their Friends, as *Nabal* did: but when a poor man cometh for relief, as *David* did, you are a Stranger to me, *many Servants now a days run away from their Maſters*, v. 10. where is your Certificate? you are ſome idle Fellow, and why don't you go to work? is all the comfort he finds; or ſtand thou there in the Hall (or *ſit under my footſtool*, Jam. 2. 3.) until I have dined,

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is the greateſt favour that he can expect of them: *who*, when they have got ſome men into their Inquiſition, that is, their Spiriting Court, (which may be ſo called from Spiriting of Money, and making many poor mans Purſe light, and Spirits heavy) condemn all, but inflict no puniſhment but on the Purſe of their Patients, who are thoſe they preſume to have money; and that on no better proof, than the bare information of ſome Whore upon Record: whereas Chriſt would not condemn the Whore, *John* 8.11. though ſhe was taken *in flagranti delicto*, v. 3. for *who hath made me a judge* (ſaith he to ſome, Luk.12.14.) *over you* in the kingdom of this World? John 18.36. But Biſhops will be the firſt Judges in order therein, nay will ſit as ſuch upon thoſe that are its proper Judges, the Temporal Lords: they will be Lords and Maſters, *Mat.* 23.8. and that not only Worldly or Temporal, as the reſt, but Spiritual Lords alſo; (a brave buſineſs, if they could tell how to have dominion over the Spirits of men: *what abomination is a Lord Biſhop in Chriſt's Church!*) O that my Body could but keep as far from the reach of their Lordſhips and Maſterſhips, as my Soul and

Spirit are! for I ſhould be as ſafe from the effects of the kindneſs they ſhall have for me, as they may be from any future invective from me, in containing themſelves within the bounds preſcribed to all Lordſhip in this World, like all the other ſober and modeſt Temporal Lords. I ſay, that to do as the Biſhops, all the ſaid things, is not to believe in Chriſt: for do they believe in one, *who* act point-blank contrary to what he ſhews and preſcribes; and ſhew by their fruits or works, that they are far from *good trees*, and that *they have perverted the righteous ways of the Lord?* Mat. 7.16. Therefore it is no wonder if Miracles, and ſuch other gifts or fruits of the Spirit, are ceaſed from among them; nay it were a great wonder if they ſhould ſtill wait on ſuch: for how can the Slave of ſin, who is *taken captive by the devil at his will*, 2 Tim. 2. 26. and hath not ſtrength to ſhake off the yoke his evil paſſions have both ſubjugated, and keep him ſtill under with, have power to overcome and command evil Spirits, Fire, Water, and the Winds, hurtful Beaſts, and deadly things? and why ſhould theſe obey him, when they ſee not that in him to which they owe obedience,

dience, to wit, the Image of God; and whilſt *the Nations* that War againſt the Spirit in man, *Revel.* 2. 26. *Gal.* 5. 17, 19, 20. deny him all allegiance, are not only revolted, but continue abſolute Maſters of his mind and will?

But *what ſign doſt thou ſhew thy ſelf*, will ſome ſay to me? John 2. 18. *art thou greater* than all theſe famous Doctors of the Church, *John* 4. 12. that thou thus takeſt upon thee to tax and find fault with them, as though they made of *the houſe of prayer a Market-place*, of God's Word a meer Story, of his Wiſdom great Non-ſenſe, and of his Religion or Worſhip a Pageantry? I anſwer, that they *are famous according as they lift up hammers and axes to break the Church of God down*, Pſal 74. 5, 6. that I am, I confeſs, *more brutiſh than any man*, Prov. 30. 2. 1 Tim. 1. 15. pretend not to work Miracles; but though I could do it, yet I could not ſhew them any ſign at their requeſt, *becauſe of their unbelief*, *Mat.* 13. 58 and becauſe it is not done but according to the faith of him that ſeeketh a ſign, *ch.* 8. 3. --- 9. 29. Signs being beſides to wait only on them that believe, *Mark* 16. 17. and to follow their belief of the Word, to con-

confirm it, *v.* 20. the word *confirming*, uſed by *Mark*, importing ſome kind of precedent believing, for there muſt be ſome belief, before we can ſuppoſe a need of confirmation; and ſo *the adulterous and perverſe generation may ſeek long enough for ſigns, and yet have none given them, but the ſign of a Prophet:* which what it is, let them that read underſtand, if they can, and what I mean by it: for truly when men have an evil prejudiced eye, like the old ſeekers of ſigns, and lack ſome underſtanding to paſs *a righteous judgment*, and to diſcern the Spirit of a man by his knowledge, and to believe at his words, *John* 4. 41. uttered by God's Spirit, *Act.* 2.4. *neither would they believe if one aroſe from the dead*, Luk. 16. 31. and did work all the wonders they ſhould require of him. This is plain from the hardneſs of heart of the *Ægyptians*, Exod. 7. 11, 12. from the blindneſs of the *Jews*, John 10. 24, 25, 26. --- 12. 37. and from the blaſphemous madneſs of the *Phariſees*, Mat. 12. 24. notwithſtanding the wonders they ſaw by *Moſes* and *Chriſt*. And it is evident from the ſtupidity wherewith this adulterous and wicked generation hath beheld the Prodigies which

have

have of late appeared, that they would look upon the wonders of *Moſes* and *Chriſt*, if one did now ſhew and work ſome of them in their preſence, with the ſame indifference; that is, behold and wonder, *Act.* 13. 41. and believe them ſuppoſed, or falſe, lying and inſignificant wonders: (for who conſiders and looks upon the ſaid Prodigies as the ſad preſagers of his approaching ruine?) and would no more lay the ſame to heart, make good uſe of them, deſiſt from their ill courſes, repent and mend thereupon, than *Jeroboam* who ſaw his Altar rent in pieces, and his own hand dried up, and afterwards reſtored, *yet returned not from his evil way, that he might be deſtroyed from off the Earth*, 1 Kings 13. 33, 34. 1 Sam. 2. 25. as are all thoſe Kings likewiſe, who walk in his ways, that is, who forget *that the moſt high rules in the kingdom of men*, Dan. 4. 25. and is he that gave them one not only when they had none, but when all the policy, friends, power and intereſt they had could procure them none; and who, as though their own hand had done this great thing for them, truſt to their wit and cunning for the preſervation of it in their Family, 1 *Kings* 12. 26, 27. and think,

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by forſaking the Author of their greatneſs, and of their life and being, in ſetting up a Calviſh worſhip of God in *Bethel*, that is, a Lip-worſhip, bodily Ceremonies, and outward Formalities, and Shews in the Houſe of God, they ſtrengthen themſelves mainly, and ſecure to themſelves the quiet poſſeſſion of their Kingdom for ever, againſt all future revolts: But the *God againſt whom there is no counſel and wit*, Prov. 21. 30. *and who judgeth in the earth*, Pſal. 58. 11. laughs at their wiſe contrivance, and warns them by Prodigies that his hand is ſtretched out, and ready to ſtrike at them; and tells them before he ſtrikes, 1 Kings 16. 2, 3. *For as much as I exalted thee out of the duſt, and made thee Prince over my people, and thou haſt walked in the way of* Jeroboam, *and haſt made my people to ſin, and given them great offence; behold I take away thee and thy poſterity, and I will make thy houſe like that of* Jeroboam: which God, *who turneth the hearts of Princes as he pleaſeth*, avert in his great mercy, from ſome Princes in the World. And therefore ſhould the wiſdom of God (*quæ nihil agit fruſtra*, as is confeſſed, and doth not ſhew her wonders to gratifie the humour of unbelieving

believing ſcorners, *Prov.* 3. 34. but the wiſhes and prayers of ſome lowly, humble and meek, as thoſe of *Hezekiah*, Iſa. 38. 22, 7, 8. of *Gideon*, Judg. 6. 17, 37, 39. and others that believed what ſhe ſaid, and to *make known God's power and his name throughout the earth*, Exod. 9. 16. John 9. 3.) work Miracles at the demand of ſuch unbelieving and perverſe generation, it were to their deſtruction, *Luk.* 11. 50. which the goodneſs and patience of God, and the love they that believe have for their Neighbour, keep God, and the believers Spirit from bringing to paſs, and from executing yet Judgment upon a Nation. For which cauſe, Chriſt, who was *come to ſave, not to deſtroy men*, Luk. 9. 56. being the *dumb Lamb* of God, *that did not ſtrive, nor open his mouth and utter his voice*, Mat. 12. 19. Act. 8. 32. like *Moſes*, Numb. 16. 15. and *Elijah*, 2 Kings 1. 10, 12. *went* always *away from ſuch*, as Mat. 16. 4. --- 21. 17. Mark 8. 13. leſt by their too long tempting and playing the fool with God, his holy Spirit had been ſo grieved and provoked, as to ſtir up the principle of wrath to devour them.

From whence obſerve, that the end and occa-

occaſion of Miracles, is not the conviction of the gainſayers of the Faith, (as our worthy Vicar not only takes for granted, but urgeth the ſcarceneſs of gainſayers, by the Goſpel becoming a National Religion in moſt Countries, for an argument of the ceſſation of all Miracles) ſeeing they are wrought, firſt, to confirm the believing of the Word, to eſtabliſh and encourage believers to continue in the Faith, when they have once received it: and ſecondly, to puniſh the ſcorners and oppoſers; them that ſeek to *turn away* thoſe that are prepared for Salvation, *from the Faith*; them that blaſpheme the Name of God, and that contribute to the diſhonour of it, as from *Elymas*, Act. 13. 8, 10. the two Captains of fifty, 2 Kings 1. 10, 12. *Gehazi*, ch. 5. 22. *Ananias* and *Saphira*, may be learned. Thirdly, that the power, or name, and glory of God, may be declared and known among men throughout the Earth: To which it may be added, that they ſerve to keep in awe many men, *Act.* 2. 43. as *Gamaliel*, ch. 5. 39. from fighting, or declaring for them that fight againſt God.

And truly, becauſe Miracles have often been, are, and ſhall ſtill be done by deceivers,

vers, *Exod.* 7. 11, 22. --- 8. 7. *Mark* 13. 22. 2 *Theſſ.* 2. 9. *Revel.* 13. 13. they are no full evidence of a true miſſion from God, nor convincing proofs of the truth of the doctrine ſet forth by him that ſhews a wonder, and works ſome Miracles for it, (though the Vicar ſaith they are, *pag.* 6.) For not only we *are not*, if we believe Chriſt's advice, *Mark* 13. 21. *to believe* what he teacheth, but we are to judge of his miſſion, and of the virtue whereby he works his Miracles, by the doctrine he preacheth; and to ſet our reaſon, and the knowledge which we ſhould have of God's will and commands, above the authority of all his ſigns and wonders, *Deut.* 13. 3. and if his doctrine be found (like that of Maſter Vicar) contrary to the Divine, contained in the Scriptures, he was, for all his Miracles, by the Law of *Moſes*, before Chriſt came to ſave what was loſt, to be put to death, *v.* 5. And indeed it were better for falſe teachers to be hang'd, or *caſt into the Sea with a ſtone tyed to their neck*, Luk. 17. 1. than they ſhould give ſuch offence, as that the Vicar's Sermon hath given to many men: for when at the Judgment day one ſhall accuſe the other, that he

hath

hath cauſed him to erre, and curſe him for the evil doings he hath committed, this ſhall then excuſe himſelf upon his next Superiour, and the Superiour upon the Supreme Authority, and the Supreme Power upon his falſe Counſellors; who, having no other plea, ſhall caſt the fault of all theſe upon their wicked Teachers, who have kept them in darkneſs; and inſtead of reproving their courſes, to bring them to a righteous and godly life, have for ſome *Preferments ſake* ſoothed them up in their ſins; then *ſhall the bloud of all theſe be required at their hands*, Ezek. 33. 6. Deut. 27. 18. and this great burthen ſhall lay ſo heavy on their ſhoulders, that *it were better for them* to have been cut off betimes, than to have lived to give the leaſt of thoſe that ſhall thus complain, cauſe of offences. And in further evidence that ſigns are not to convince the gainſayers of the Faith, we do not find any where in Scripture, that any man who was not beforehand prepared and enclined, (like the Proconſul *Sergius*, Act. 13. 7.) was convinced thereupon: for, as for them which *John* ſaith 2. 23. *believed in the name of Chriſt, ſeeing the miracle which he had done in* Cana, it appears

appears from what he ſaith in the following verſes, 24, 25. of Chriſt not thinking it fit *to commit himſelf to them*, *knowing what* faith *was in them*; that their faith was ſuch as that of *Simon*, who *believed and wondred* (Act. 13. 41.) *beholding the mirarles which were done*, ch. 8. 13. but believed not like them, *v.* 12. who it is ſaid believed at the preaching of *Philip*, v. 17. for his heart was, ſaith *Peter*, v. 21, 23. *not right in the ſight of God*, and he was ſtill in the dark, auſtere and anxious ſource, or *the gall of bitterneſs*; far from a true faith in Chriſt, that brings man off of that ſtate. And ſuch as that of the people of *Lyſtra*, and of *Derbe*, who after they had ſeen the impotent man cured, and taken *Paul* for a God on the account of this ſign, *ch.* 14. 11, 13. ſtoned him nevertheleſs, *v.* 19. what no man would do that hath the leaſt grain of Faith in him: ſo, though the Barbarians of *Maltha* ſaid that St. *Paul was a God*, ch. 28. 6. *honoured him, and loaded him and the men with him, with neceſſaries*, v. 10. yet there is not one word ſaid of any that believed at the ſeveral great things which he did there before them, *v.* 5, 8, 9.

But without this, it is ſure that Chriſt coming to ſave man, *ſalva & integra humana creatura*, (as St. *Peter* witneſſeth, and as the words of Chriſt in *Luk.* 9. 56. may be expounded; and he ſaves by reforming and reſtoring men unto their firſt ſtate of perfection; for it being *very good*, Gen. 1. 31. he needs not add, or change it:) he muſt uſe ſome other means than Miracles to convince them: for though a man could believe the words of Chriſt to be true, becauſe he ſhould have ſeen him do ſome wonders and Miracles; yet not underſtanding the ground and reaſon thereof, his faith were but implicite, he were not yet convinced, and ſhould ſtill be in the dark, and an imperfect humane creature, *Coloſſ.* 3. 10. which if ſaved, ſuch were not ſaved entire: and therefore whilſt man is ſuch, Chriſt doth not take him hoodwink into his kingdom of Light; but firſt, (the humane creature conſiſting chiefly of theſe three Eſſential faculties, *Intellectus*, *Voluntas*, *& Animus*, *ſeu vires & poteſtas agendi*; and the perfect ſtate, wiſdom, or *ſummum bonum* thereof, of theſe three well rectified) God works, to make man perfect, upon his underſtanding, 1 *John* 5. 20. enlightning

lightning his mind by his Spirit, and prompting him with reaſons fit to convince him, and to make him know himſelf, that is, find out and perceive that it is as he teacheth, and that he ſpeaks true indeed, *John* 4. 42. Then, when the underſtanding is perfectly reformed, man miſtakes no more *bonum apparens* for the true good, but apprehends wherein his *ſummum bonum* doth conſiſt: and *Lux intelligendi* being the moſt perfect Law, *volendi & agendi*, as ſoon as he perceives this, he will naturally bend his will and deſire towards the ſame, and chuſe it: and that done, with all the ſtrength of his courage and virtue, which, without the help of the power from on high that doth enable him, is quite helpleſs, he will avoid and abſtain from that which keeps him from it, *Act.* 3. 26. and follow, embrace and uſe all the means to compaſs it: and thus may become perfect, and come to be ſaved whole, or received entirely reformed to his firſt ſtate, whilſt others *ſee and wonder*, Act. 13. 41. and *are left*, Luk. 17. 36, 37. in a broken and imperfect condition, though Chriſt ſhould have wrought all his Miracles before them, *John* 12. 37. Truly if *bleſſed are they that*

have not ſeen, yet believe, John 21. 29. (becauſe *intelligere* being *ipſum credere*, and there being no belief of what is not underſtood, they that believe things without ſeeing them done before-hand, ſhew that they underſtand the poſſibility thereof, and have more underſtanding, and therefore are more bleſſed than thoſe that muſt ſee the ſame before they can believe them) they that would ſee ſome Miracles wrought before they believe, will remain under the curſe of God, *and in unbelief.* And from theſe things, I think, it is clear and manifeſt, that Miracles convince no man; and that there is no need of viſible and outward ſigns for the converſion of the gainſayers and unfaithful, but of the *ſign of the Son of man*, the Light of his Star, coming imperceptibly, and *ſhining like the Lightning*, Mat. 24. 27. *in* thoſe dark *clouds of heaven*, v. 30.

And certainly if Miracles were (as the Vicar ſaith) the reaſon of conviction, and if *there was great reaſon that ſuch as were the inſtruments of ſo great an undertaking* in the firſt Age of the Church, *before the Goſpel was a National Religion*, and whilſt many gainſayers were yet to be convinced, *ſhould have*

a proportionable ſtrength of faith to do it with; there is now in its old Age as great a need of Miracles, and of as great ſtrength of Faith and Spirit, as there was then: Firſt, on the account of the gainſayers of all parties, not only *Turks*, and *Papiſts*, who are fallen from the Faith, and from the purity of Chriſt's Goſpel and Doctrine; and are, by reaſon of the prejudice they have therefore againſt the true followers and teachers of a Doctrine which they have departed from, harder to be convinced, and to be brought back again to the obedience of it; but *Proteſtants*, who deny the ſame, whilſt they profeſs it: Secondly, on the account of the ſelf-conceited blindneſs of all Chriſtian Sects; for they pretend all *to ſee*, John 9. 41. to know, and underſtand beſt Chriſt, *and the oracles of God*, Rom. 3. 2. we are the ſtricteſt Sect of Chriſtians, ſay moſt of them, *we are wiſe, and the Law of the Lord is with us*, Jer. 8. 8. *we are of Chriſt*, Mat. 24. 5. *and lo, he is amongſt us*, Mark 13. 21. and *thou waſt altogether* (would they ſay to Chriſt himſelf, *Luk.* 10. 16. if he came to preach over again the ſame things he did, and to make them ſenſible of their neglect of the ſame, and

practices against it) *born in sins*, or ignorant (for that phrase imports so much) *and dost thou think to teach us*, John 9. 34. who are our selves the best Doctors of his purest Church? we know too well the meaning of Scripture to believe thee; and we may chuse to credit *even an Angel of God*, if he came down from Heaven to confirm what thou teachest. *These are doctrines of Devils, and it is very probable* (saith the Reverend Vicar, pag. 11. lin. 12.) *that some worse Sect than that of the Quakers, if a worse can come in their room, will ere long* (what if this were a *Caiaphas* prophecy? John 11. 51.) *be at the doors, and disturb the minds of credulous people.* Therefore is that party (I speak this for instance) which calleth another, whose doctrine may for all that be far better than its own, the worse Sect of all Christians, like to believe by its means, and to receive from it, even the plain truth it self, without they see some Miracles, and the same power of Faith as the foresaid instruments (to wit, the Apostles) had; whilst, like the proud Pharisees, *they thank God that their* doctrine, and their way is *not like this?* Luk. 18. 11. No sure, but rather to be, like the self-conceited

ceited *Jews*, Rom. 11. 7, 11. made more blind than the *Gentiles*; and *per* conſequent the converſion of all ſuch, (whom I take to be far from converted Chriſtians) is a more difficult work, and ſo needs the ſame, if not a greater Spirit and ſtrength, than that which the *Gentiles* wanted in the Apoſtles. *Greater abomination of the deſolation cannot be found in the Church, than when being made altogether deſolate, (that is, brought to the moſt oppoſite ſtate to that which conſtitutes a Chriſtian Church) it yet abominably calls it ſelf, and will be counted the true Church of Chriſt!*

But I hear ſome again (of that bleſſed crew, doubtleſs, whom no reaſon without ſence can convince and ſatisfie) ſaying, though we grant all this, yet the Apoſtles wrought Miracles, ſpoke new Languages, and Prophecied; therefore though you cannot do it your ſelf, yet if their Spirit is not ceaſed, and ſeeing theſe ſigns wait upon the gift of it to ſome of the believers, ſhew us who doth now any of thoſe ſigns, or hath done them within the twelve laſt Ages, (and up comes Maſter Vicar with a ſcrap of his Learning,

Dic quibus in terris, & eris mihi magnus Apollo,
Opera jam ſanctus tam grandia ſpiritus edat?)

as Miracles and Prophecy, *the great atteſtation of any truth whatſoever*, pag. 3. and *per* conſequent of the truth of the Spirit of the Apoſtles being continued ever ſince 1200 years to God's Church? *For we daily experience that none of the pretenders to their Spirit do the ſame: And we may aſſert* (ſaith he, pag. 6.) *that they ceaſed ſoon after the ſaid fourth Century, notwithſtanding the boaſts of the Church of* Rome; *who indeed inſtead of confirming men in the Chriſtian Religion by their pretended Miracles, do, if men be conſiderate, rather expoſe it to their ſcorn and cenſure, ſo ridiculous are the ſtories they tell, and upon ſuch ſlight and pitiful ground do they pretend their Miracles are wrought.*

And here I muſt confeſs that the Vicar and his crew have catcht the Bear by the tail: for ſo, notwithſtanding the boaſts of another Church, and of what one, whom he will call, as well as the Quakers, one of the worſt of Chriſtians, can ſay and ſhew againſt him,

him, he may ſtill as boldly aſſert that they are ceaſed, and find pretences enough to defend his aſſertion. But though what he ſaith of the Miracles of the *Roman* Church, is too true of moſt of them, yet have there been all that time no Believers among them? and have none of the ſigns mentioned *Mark* 16. 17. waited upon ſome of them? this is a bold aſſertion, and a very hard thing for Maſter Vicar to prove. chiefly, if we conſider that Chriſt by foretelling us that ſome falſe Prophets ſhould riſe, and ſhew great ſigns and wonders, *Mark* 13. 13. grants that (ſeeing even thoſe *whoſe coming is after the working of Satan*, ſaith *Paul*, have power to work Miracles) ſome of the true Believers living among the Papiſts, have done, ſince that Propheſie, ſome of thoſe many Miracles which are related of them; and may now (if it were ſo, and though the Vicar could prove, that they never did any) do ſome wonders; it being propheſied of time to come, without any reſtriction to the four firſt Ages, *Mark* 13. 13. and of what ſhould come to paſs after the Goſpel had been publiſhed in all Countries, *v.* 10. then in reſpect to *all* men, *v.* 37. and *per* conſequent, to all times

times till the Worlds end. And if not only those false Prophets who work their wonders by the help of the Devil, but the Nigromancer also, who acts by the strength alone of humane nature, can effect wonderful things; as by retiring but for one moment within himself, and setting very strongly his will upon a thing, though at a great distance from him, introduce and bring to pass his desire upon it, or at least stamp upon it such mark or impression, as the longing Mother doth upon the fruit in her womb; as appears plain by *Balaam* cursing or bewitching by Enchantments whom he would, *Numb.* 22.6. --- 24.1. except God by a special providence prevented him, *Josh.* 24. 10. *Numb.* 23. 23. why should the same power be denied to faithful men, though they live among the *Turks*, or are reputed *Papists?* especially being more Masters of their own Passions, than such natural men as a Nigromancer is; and their minds more abstracted from all lower things, because *their conversation is in the heaven above.* But to do all parties right, it must needs be confessed that some of the *Romish* Saints, as *Bruno*, *Lopez*, and such, have by their *fruits* or their works, as by denying

denying themſelves, and dying to all the World, and to all the comfort they did enjoy of this life, to follow ever after their Saviour under the croſs; *wandring in deſarts, mountains, and dens*, Heb. 11. 38. without *taking thought* how they ſhould ſubſiſt and live; ſhewed us that they did truly and really believe in Chriſt: and ſo we have no reaſon to think but *that he met them*, Iſa. 64. 5. Act. 10. 35. *made them know of his doctrine*, John 7. 17. *and granted that ſome wonders were*, according to his promiſe Mark 16. 17. *wrought by their hands*, Act. 5. 12. This, and let Maſter Vicar think what he will otherwiſe, though I have not ſeen it, I believe, and honour their name; and make no queſtion but that many ſuch are now living up and down the World, which, as *unworthy of them*, knows little or nothing of it. And if I can but *die the death of thoſe righteous men, to live as they have lived*, I ſhall no way envy Maſter Vicars, nor any of his Biſhops Paradiſe. So much for the *Roman* Church.

Now, as for the *Proteſtant*, they being as good Chriſtians, and as true Believers at leaſt as the *Papiſts* are, I know no reaſon why they ſhould not ſee, and have ſeen, as well

well as the *Papists*, since their departing from them, which is near 200 years, some of the same gifts of the Holy Ghost among themselves, if they are not yet ceased; except for want of the same degree of Spirit and Faith, as those had which have wrought wonders among the *Papists*: for though it be confessed that their Doctrine is better than that of the *Roman* Church, and that their Notion therefore or Opinion is better, yet neither a Notional, or an Historical Faith, *nor crying with our mouth and lips Lord, Lord, we know thee*, Hos. 8. 2. Mat. 7. 21. --- 15. 8. (for the Devils know the same as those, and believe, and tremble) but *doing the will of God*, making men true Believers; it doth not follow from thence that they have more, or even so much Faith as some of those Holy men who have wrought wonders among the *Papists*. Alas, how can they believe, though they cry Lord, or sing it with Organs, never so long, whose heart is set upon all vanities under the Sun! and how can they work Miracles, that deny those works of Faith which make men true Believers, such as dying wholly to all the lusts of the flesh, and all worldly-mindedness, and

that

that believe and assert that all Miracles are ceased? But when the *Protestant* Church hath yielded such Believers, as some of the *Romish* Saints have been, the same signs also have then waited upon them, and have been seen and heard of those that say they are ceased; though by reason of their blindness and hardness of heart, they have in *seeing seen* them no more than the *Jews*, who saw and wondred, were in amaze, looking upon the wonders Christ and the Apostles did, as a Cow upon the new and painted door of her Stall. As for instance, they have seen the Maid of *Bohemia*, *Kotterus*, *Drabicius*, whose Prophesies are extant, and the unparallel'd ever since the Apostles *Jacob Behm*, the Apostle of this last Age of the Church, who hath, as the other three, appeared to all *Europe* in Person and by his Books, which are in most of the *European* Languages: First, the Maid of *Bohemia*, by purifying her heart by Faith, prophesied of what should come to pass afterwards, falling into Trances, like *Abraham*, Gen. 15. 12. and *Balaam*, Numb. 24. 4. and gave signs several times when certain things should happen, and at what time the next Trance or Fit should come

come upon her. *Kotterus* was a Leather-dreſſer of *Sileſia*, who, when he had propheſied, and ſet down his propheſies, and given them to be put in Latin to *Comenius*, gave him this ſign, *viz.* that his Library ſhould be burnt down, if he refuſed or neglected to do it; which upon *Comenius* neglecting to execute, came accordingly to paſs by a fire from Heaven. *Drabicius*, who lately got the Crown of Martyrdom in *Hungary*, by the hands of the moſt inhumane *Anti-Jeſu-Jeſuits*, propheſied, which is a gift and work, or operation of the Holy Ghoſt, better and more excellent than that of Healing and of Miracles, 1 *Cor.* 12. 28, 31. but becauſe the *Jeſuits* kept him Priſoner for it, we know not what ſigns he did, and it may be he did none, becauſe of the unbelief of all the unfaithful crew that had ſome acceſs to him. And as for the *Teutonick* Philoſopher *Jacob Behm*, who, being brought up at firſt a Cow-keeper or Herdſman, and after a Shoe-maker and Cobler in a Village, ſhewed himſelf a Prodigy of all wiſdom and knowledge; what wonders had he not done, had he met with fit objects, I mean with Believers whoſe Faith had reached into, and joyned

joyned it ſelf with his? But that ſome were wrought by his Faith, is a plain caſe, if his being ſupplied with all manner of Learning, without Education, and the help of any Books, but of a *Dutch* Bible only, is a Miracle, according to the Vicar's aſſertion: for what deep Myſtery, what great *Arcanum* is there in Natural, and Moral, and Divine Philoſophy, which he hath not been perfectly acquainted with, without the ſtudy of Books? as to the ſingle-ey'd Readers of his admirable and inestimable Works, it manifeſtly appears; notwithſtanding that it is at firſt ſight a hard matter to apprehend his meaning: and not ſo hard neither, but *to them in whom the God of this world doth blind the mind, leſt the light of the glorious Goſpel* (which *Jacob Behm* hath of late moſt lively ſet out, and cleared from the dark miſt which the ignorance of men had offuſcated it with) *ſhould ſhine to them*, as *Paul* ſaith, 2 *Cor.* 4. 3, 4. The difficulties they meet with in perufing his Works, proceeding not from his ſtile, but from the depth of the things, and from the Readers themſelves, who (as meer natural men) *receive not the things of the Spirit of God*, 1 Cor. 2. 14. but (as ſome

of

of their first fellow-disciples objected before to Christ, *John* 6. 59.) say, *this is an hard saying:* and *go back, walk no more*, or have no more to do, *with him*, v. 66. Then, as for new Languages, if he did not speak them all, he spake and understood that which (like the Apostles new Language) was understood among all Nations and Tongues, *viz.* the Language of Nature: for note that the Apostles gave but one voice for each word, or did not utter each word, they spake, in the several dialects of those Nations which heard *Peter*'s first Sermon, *Act.* 2. 9, 14. yet were understood of all, as if they had spoken to each in their own Language, *v.* 11. And that he spake this Language, and had really the knowledge of occult Philosophy, his Explication of most of the hard names in the Bible, and in other Writings of some truly learned men; his *Mysterium Magnum*; his Answer to the 40 Questions of Dr. *Walter*, about the Soul, and her state, in this life, and after it; his *Signatura Rerum*, or his reading at first sight when he came into a Field, the most occult properties and virtues of any Plants, by their outward Signature, though he had never before

seen,

ſeen, or read, or heard of them; and in a word, all his Works, with King *Charles* the Firſt (whom you will grant, I hope, to have been as competent a Judge, as any Divine of the Epiſcopal Church) witneſs to ſome part of them, that if the Author thereof was not brought up a Scholar, the Holy Ghoſt was in him; and his Books, *nil humani ſonabant*, every where betokening and declaring the moſt abſtruſe and divine wiſdom that ever he read; do ſufficiently demonſtrate to ſober minds. And though ſome of your Doctors may ſpeak *Hebrew* far better, and be more ready than he at *Sçeva*, *Hiphil*, *Phiël*, and at finding of your Roots, (as wiſely eſtabliſhed for ſuch, as the Holy Ghoſt taken away from Chriſt's Church) yet without *Lexicon*, *Grammar*, *Talmud*, and *Targum*, he went ſo far beyond them, that none of the beſt of them have ever ſo much as once dreamed of one word of the moſt ſublime and divine ſence which he hath diſcovered in almoſt every word of the Book of *Geneſis*. And if you had been pleaſed but to conſult him a little about the meaning of ſome *Hebrew* words, as for inſtance, what means the Scripture by the word *Meroz*,

Judg. 5. 23. you had never written, nor ſuffer'd to be printed ſo much Non-ſence about it. *Curſe Meroz*, who can that be in the true ſence of Scripture, (which is every where Figurative, and beſides in this place Prophetical) but the Biſhops, and all ſuch *Shepherds* whom *God is againſt?* Ezek. 34. 10. for that being (like *Meroz*) ſome of the men ſet apart among the Chriſtian Churches, *to help* the Spirit of God to fight againſt *the Nations*, and the powers of darkneſs which War againſt him in man, *Gal.* 5. 17, 19. and oppreſs the people of God, and *lead him away captive*, as *Judg.* 5. 12. is ſaid: (for *Meroz* was a Town of *Galilee*, and belonging to the Tribe of *Naphtali*, which with that of *Zebulon* was by the Propheteſs appointed in *Iſrael* to fight againſt *Jabin* the King of the *Canaanites*, Judg. 4. 6. --- 5. 18. and ſo typifies a part of thoſe which are choſen from the body of the Church, to ſet upon the Prince of this World, and his Hoſt in us:) they, inſtead of thus *helping the Lord againſt theſe mighty*, not only go not about, either for their own private, or publick good of their people, to oppoſe their invaſion, but freely become their Slaves, and betray

betray into the hands of those Enemies of God, *Rom.* 8. 7. their Flocks, by suffering them to walk and to *run* with them *in the will of the Gentiles*, to wit, Pride, and Drunkenness, excess in Clothes, Patching, Plays, Revellings, *&c.* 1 *Pet.* 4. 4. which Lusts go uncontrolled: nay instead of exhorting the Magistrate to suppress the Schools of Vice in this Land, *viz.* all lewd and Play-houses; these *dumb Dogs that cannot bark*, but for praise, honour, and gain, *Isa.* 56. 10, 11. discourage, by barking at those that find fault with them, (as by applying to them on a Temporal account the curse of *Meroz*, appears) those few that would go and fight the said Enemies of God. Besides, as *Meroz* is not mentioned in the portions divided to the twelve Tribes, *Josh.* 19. 32, to 40. among the Cities named throughout the inheritance of the people of *Israel*, and yet was a Town of one of the Tribes of *Israel*; so it ought to be applied to those that are in the Church, and yet are not of the true Church of Christ, *have neither part nor lot in the Holy Ghost*, Act. 8. 21. the true inheritance of Saints, and Land of promise, *Rom.* 14. 17. and whose names are not set down or writ-

ten among the true *Iſrael* in Heaven. And who ſhould theſe be but thoſe who have not the Holy Ghoſt, and deny the gift of it; and yet, like *Simon Magus*, would gladly make ſale of it; as from their Ordination for money, is manifeſt. Theſe four were *Proteſtants*, viz. of the *Lutherans* and *Valdenſes* Profeſſion.

That the other *Proteſtant* parties have alſo ſeen ſome of the ſame wonders and ſigns done by the power of Faith, upon ſome among themſelves, it is no hard thing to give ſeveral inſtances of, and even out of ſome of their own Martyrologies: But becauſe they that read them may obſerve the ſame themſelves, and to avoid, as much as I can prolixity, out of many inſtances which are come to my knowledge in many parts of *Europe*, I will give only two, which occur and have been ſeen in *England*, not ſo long time ago but that ſeveral ſufficient eye witneſſes of the one are ſtill living, and ready to atteſt it; as the other is likewiſe by the teſtimony of great many judicious and learned ſpectators of the ſame, now deceaſed.

The firſt inſtance is of a blind man that

received

received his ſight; who being a Labourer, by name *Robert Lancaſter*, of *Caſtleacre* a Town in the County of *Norfolk*, had loſt one eye by a Thorne, and the other by a Stubble in binding ſheaves in Harveſt. He was at leaſt five years without the leaſt ſight, and all that time earned his living with bunching of Flax and Hemp, being led by his Son, or an Apprentice he had, from one Town to another. He was a conſtant hearer of the Word; and one Sunday about 30 years ago, being at Church, where hearing that part of the Goſpel read or expounded, which we find in the 9th. of *John*, v. 6, 7. *viz.* that *Chriſt ſpat on the ground, made clay, and ſpread it upon the eyes of the man born blind, and ſent him to waſh his eyes in the Pool of* Siloam, *which done, he came* thence *ſeeing:* God, it ſeems, who *opens mens ears* in adverſity, *by dreams, viſions of the night, or by an interpreter, and one among a thouſand, to ſhew man his uprightneſs*, that is, the way which he may become righteous and juſt by, Job 33. 15, 16, 23. *opened his heart to attend to the things that were ſpoken*, Act. 16. 14. and to believe that God being as able and ready as ever to help all thoſe who, truſting

to his goodneſs, call earneſtly upon him, the ſame thing might then be done by him as well as before; and in this confidence, as ſoon as he came from Church, he cauſed his Wife to get ſome clay from the wall of his Cottage, and tempering it with his own ſpittle, anointed his eyes, and then deſired to be led to a Spring which is in a place not far from thence, called *Broad Meadow*, where waſhing his eyes, he did preſently receive ſome ſight; and waſhing a ſecond time, he had a very good ſight for all his life afterwards, which was about eight years; and uſed for a great part of that time Threſhing, in his, and other Towns round about. All this is certainly affirmed by ſeveral yet living in the ſame Town, who knew *Lancaſter* before and ſince his recovery; by the Son of him that was then Miniſter of that Town, who lives now in *Snedſham* not far from *Caſtleacre*, his name is *William Turner*; by *Philip Pagraff* of *Little Appleton*, in *Norfolk* likewiſe; *Thomas Boot*, a Silk-weaver, who dwells now in *Goat-Alley*, by the *Artillery-Ground*; Mrs. *Mary Gold*, dwelling in the *Haberdaſhers-Hall*; and by *Lancaſter*'s own Son, (who lives within five miles of the

the ſaid *Caſtleacre*) and Daughter, who is married within three miles of *London*. And this Relation comes from the preſent Miniſter of the ſaid *Caſtleacre*, Mr. *William Briggs*, who though a ſound Epiſcopal man, hath ſent it in writing to one of my acquaintance.

The other inſtance is of one *Briggs*, a North-Country man, of a competent Eſtate; which is obſervable, (1.) for his falling into Trances; (2.) for his great Faith, whereby he overcame the Tempter, and caſt him out, or at leaſt, far from himſelf, when in the fiery tryal (which goes uſually before an unfeigned converſion) he did (as he never fails to do on ſuch occaſion) aſſault him with all the might and the wiles he hath at hand, to make the deſpairing Soul fall under his temptation; (3.) for the τὸ θεῖον, and ſtrangeneſs of his diſeaſe; and (4.) for his cure and recovery, without the help of all other means, than of a ſtrong Faith in Chriſt. This ſame *Briggs* was a Lawyer of the *Temple*, a godly man, about 30 years of age, and contemporary to *Fox* the Author of the *Engliſh* Martyrology: His caſe, and all that paſſed between the Tempter and him all the

time of his Trances, is in truth ſo remarkable, that, as it induced then, many pious learned men, both Phyſicians and Divines, (who reſorted to his Houſe all that while every day, to hear the things which he ſpake) to put it in writing; ſo it induceth me to give it at large, as they have left it, to the publick; that they may ſee in ſeeing, and believe the extraordinary working of the Holy Ghoſt in good men, to convert them, as well now as heretofore: and ſo referring my ſelf for the particulars thereof to their Memorial, that ſhall be, God willing, printed within a ſhort time; I will give over here the diſcourſe of the power of Faith, and of the faithful working Miracles to this day, to follow the main deſign of this, the demonſtration of the Apoſtles Spirit continuing in Chriſt's Church as long as the World endures.

To which end, the diſtinction of an extraordinary and ordinary Spirit, ſet up by Maſter Vicar, is to be conſidered of; and we are to underſtand that, though the Apoſtles had the extraordinary Spirit he aſcribes to them, whereby they wrought Miracles; yet it is properly ſuch (that is, extraordinary)

in respect only of the Spirit of Lip-Christian Bishops, and natural men; for the extraordinary circumstances it came and sate with *on* the Apostles, doth not make it to be the more extraordinary: neither did it presently (though it introduced them into the kingdom of Light, and opened unto them the principle and the center of all wisdom and knowledge; whence the language of nature, and the wonderful works of God, were at the same time understood and seen of them) shew and reveal unto them what they should believe and teach in any doubtful cases, for the time they were to live; but *respective* to that of true Christian believers, it is but ordinary: for saith *Peter* again, Act. 15. 9. *the Lord put no difference between us and them*, (meaning those he had said *v.* 7. believed) *but he that knoweth the hearts* (and therefore when men believe) *bears them witness of their faith, by giving the Holy Ghost to them even as to us*, v. 7, 8. Whence follows, that (since God bears witness to them that believe, by giving the Holy Ghost to them, even as he did to the greatest Apostles) all the faithful *are sealed*, as *Paul* saith, 2 *Cor.* 1. 22. *Ephes.* 1. 3. --- 4. 30. *with the Spirit of promise*,

miſe, when they believe; and with an equal portion, when they believe equally. Thus, whether *Jews* or *Gentiles*, whether Apoſtles, Teachers, or any men, provided they be believers indeed, being all made to partake, or *drink of one* and the ſame extraordinary *Spirit*, 1 Cor. 12. 13. which is further confirmed, Act. 11. 17. by *Peter* pleading that God *gave* the Gentiles *the like gift as he had done unto him*: what he durſt not have pleaded, if there had been between the Apoſtles and the converted Gentiles Spirit ſuch difference as the Biſhops imagine: for had there been any ſuch difference in their Spirits, they that contended with him, as grudging and repining that the Gentiles ſhould enjoy the ſame priviledge they did, had given him ſome anſwer, (which we do not read they did) and not glorified God for it, as we read they did, *v.* 18. But truly this diſtinction of an ordinary and extraordinary Spirit among believers, being yet unknown with them, they freely acquieſced: and it being neither found nor grounded upon Scripture, which, on the contrary, aſſerteth the unity and the identity of Spirit, and ſpeaks no where but of one and the ſame

Spirit

Spirit all the Church over: we are rather to adhere, like them, to St. *Peter's* words, denying this difference, than to the newer doctrine of the Episcopal Church, which, to the withstanding of God, *Act.* 11. 17. stands stoutly for it.

And that you may the better judge and understand your selves, whether the said difference ought to be admitted of; it will not be amiss to consider the working of the Apostles Spirit, and how much the Apostles themselves ascribed to it; for most of the Lip-Christians attribute so much to it, and have such strange conceits of it, (as for instance, they who say that it is ceased) that they are kept blind thereby from knowing when they see him; and from perceiving when he doth manifest himself, that it is he whom they see, and his virtue which appears: all which might be prevented, and what we ought to think clearly seen and perceived, if in reading *we had ears to understand* what is said of it in many places: as for instance, out of the 13. chapter of the *Acts*, v. 52. it is plain and obvious, that *Paul*, as chief Apostle, *Gal.* 2. 7, 8, 9. and *the disciples of* Antioch, *were fill'd with the Holy Ghost:*

Ghoſt: and from the 15. chapter, that upon ſome new-comers teaching againſt the doctrine which no doubt *Paul* had preached to them, when they believed, *ch.* 13. 39. and was ſtill preſent with them to make it out, as he did, *ch.* 15. 2. yet they (the ſaid diſciples) notwithſtanding their being filled with the Holy Ghoſt, not only knew not themſelves, how to decide the queſtion, but refuſed to believe to *Paul* and to *Barnabas*, (a certain argument that they thought no better of them, than of the ſaid new-comers; and that notwithſtanding *Paul's* extraordinary gift, they thought him not infallible:) and ſent them to know the mind of the other Apoſtles that were at *Jeruſalem.* But (what is more obſervable) in an Article of ſo great a conſequence as this was, *Gal.* 5. 2. *Peter* and the reſt *of the Apoſtles, and the Elders*, when they came to hear of it, were themſelves at a great loſs; *for they met all together to conſider*, diſpute of, and reſolve in this matter, v. 6, 7. and *after much diſputing* pro & con, *Peter ſtood up*, and giving a good reaſon againſt the thing in queſtion, which reaſon, after that *Paul* and *Barnabas* had ſpoken, being confirmed by *James* with

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some addition to it, *it pleased the Apostles and Elders*, with the whole Church, who gave their assent to it, and sent accordingly Letters by some other men, besides *Paul* and *Barnabas*, to the faithful of *Antioch*. And saith *James*, *my sentence is*, v. 19. which sentence or opinion being the result of their disputation and consult, is in *v.* 28. ascribed *with one accord*, v. 25. by them to the Holy Ghost, as to him that *guided* them *into* this *truth* by his help; and the convincing reasons suggested and gathered from the said disputations, are look'd upon as his work, *1 Cor.* 14. 37. --- 7. 25, 40. Now here, first, no immediate *afflatus* inspires them, and reveals to any of them what they should believe; secondly, they take some time, and meet together with one accord, (not to write an Apostolical decree) but to consult together; and lastly, by disputing, seeking and examining, they come at last to agree, and to resolve upon the best-grounded opinion: which is that all true Christians, with the ordinary Spirit of our Vicar, may lawfully pretend to.

Again, the Spirit in *Paul*, saith *Luke*, *Act.* 17. 16. παρωξυνετο, *as he saw the* excess *of Idolatry*

Idolatry in Athens; that is, he had not a mean and ordinary impulse and paroxysme upon him. Well, and what was the effect of this fit or paroxysme? did it make him work Miracles; and, like the man of God, 1 *Kings* 13. 5. rend their Altars, and throw down their Images at his word? or did then the Spirit reveal some new thing to him? Truly no; he disputed daily in the Synagogue, and in the Market, out of that which he knew already; and by reasons which his light and knowledge suggested him were like to work upon them, he shewed them their ignorance of God, which raised in some a mind to know him better. And the sum of the reasons he urged to them was, that the God whom they did worship out of their excess of zeal, without knowing him, was he that made the whole World, and could not *per* consequent be confined to their Temples; that he having made also all things in Heaven and Earth, and giving to all creatures life and breath, we have from him, and in him our being, and so are all his off-spring, as they had even been taught by some of their learned men, *viz. Aratus*, and others; and therefore ought not to think that

that the Deity is like unto things far worſe than we, ſuch as Gold and Silver are, where-of their Idols were made: that their reaſon told them it was not fit to remain in that ſtate of ignorance; but beſides this, he ſhewed them a further neceſſity to learn the knowledge of God, (which being *Life eternal*, *John* 17. 3. implys good works, righteouſneſs, and holineſs, without which no man ſhall ever ſee him, *Heb.* 12. 14.) which was that being to dye, they were after this life upon a day appointed, to give an account of their evil works, to him that God had made Judge of all the World, and declared to be ſuch by the power he gave him to overcome temptation, to fulfil all righteouſneſs, and ſo to riſe from the death, *Rom.* 1. 4. no man ever aroſe from before him, nor ſince his time, but by him, and by his gift. To which reaſons (note not fetcht from any Humane Learning, againſt what the Vicar argues ſo groundleſly for; for what neceſſity is there of Mathematicks, Logick, and Metaphyſick, to convince men that they are a more excellent creature than Gold, or Silver, or Stones?) *Dionyſius*, *Damaris*, and ſome others ſubmitted: and this effect of the

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ſaid impulſe of the Holy Ghoſt in St. *Paul*, or other Saints, is no more than what ſome men whom I know now living, have done upon the ſame occaſion in *Italy*.

And indeed, we find no where that the Spirit, which was mighty in the Apoſtles, *Gal.* 2. 8. was ſuch blind *afflatus* as would immediately, and without previous knowledge, ſuggeſt and dictate to them the things which they ſpake and did: But rather that it was *a renewing of their minds*, *Rom.* 12. 2. *Epheſ.* 4. 23. by a new Light, which lighting again their ſmoaking Candle, made them capable to ſee and to diſcover by it, all that which, ſtanding before in the dark, did then plainly preſent it ſelf to their view, ſo that they might have given a full deſcription of it. As when *the bright ſhining of a Candle giveth light* to ſome men *in a dark place*, *Luk.* 11. 36. 2 *Pet.* 1. 19. they perceive on a ſudden what they could not ſee before, though it ſtood round about them; and can find out by its meant, if they carry it with them, what lies hidden in the moſt hidden corners of the room: ſo, the *Day-ſtar* ariſing in the hearts of thoſe diſciples, rendred clear and manifeſt to them

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what they could not ſee, and what was not to be ſeen without it, though with the help of all the Humane Learning: witneſs, beſides St. *Paul*, 1 Cor. 2. 9, 10. the Vicar againſt himſelf, in the place he cites *pag.* 10. out of *Hales* Golden Remains, ſaying, that *what the Spirit did give them the knowledge of, were great and high myſteries, which had never entred yet in the heart of any man.* The gift of the Apoſtles was *the renewing of the Holy Ghoſt*, ſaith *Paul* himſelf, Tit. 3. 5. now as the word *renewing* implys an exiſtency of ſome decayed, ſpoiled thing, that receives a new ſupply of what it loſt and lacked; ſo, the *renewing of the Holy Ghoſt* doth ſignifie a recovery of it, and a reſtauration to the ſame Image of God *breathed into* man's *noſtrils*, when the Lord created him, *Gen.* 1. 27. --- 2. 7. which conſiſting in knowledge, *Coloſſ.* 3. 10. they needed no more than he another immediate blind *afflatus, to know all things*; that is, all they ſaw, and were to think, to ſpeak, and to do: (for the word *thing*, being ſaid of all that which *dicitur, & cogitatur, & eſt*, the knowledge of all things promiſed, *John* 14. 26. implys ſo much.) And that *Adam* needed

no other new revelation or inſpiration, than that of his own native knowledge to underſtand perfectly the nature of what he ſaw, *&c.* appears from that God brought all the Beaſts to him, to ſee what he would name them, *Gen.* 2. 19. (and not to teach him their names) and from that *whatſoever he called every Beaſt, that was*, ſaith *Moſes*, *the name thereof*: God, who had before given names to other things, *Gen.* 1. 5, 8, 10. ſeeing theſe were right and good, and that he had not only a right notion of the things, but that what definition and judgment he made of them, was ſo much according to truth, ſo perfect, and ſo congruous to their nature, that nothing was found amiſs therein, he confirmed them: and *that was the name thereof*, as if God had given it. Therefore when the Apoſtles were by the Holy Ghoſt renewed in light and knowledge, they knew all things, like *Adam*, without new revelation; with this difference only, that whereas *Adam* had the perfect knowledge of all, from the very firſt moment after he was created, (for then *he was very good*, *Gen.* 1. 31.) the Apoſtles, whilſt in the *body of this death*, Rom. 7. 24. and till that which

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is perfect (to wit, the perfect ſtate of *Adam* in body and ſoul, *Epheſ.* 4. 13.) is come, *knew and ſaw* all things *in part*, and but *as thorow a glaſs*, 1 Cor. 13. 9, 10, 12. neither came all that they knew to them at the firſt moment after their new creation, or new birth of the Spirit, *John* 3. 5. but by degrees; for, ſaith *Paul*, 2 Cor. 4. 16. *their inward man was renewed*, and perfected, *day by day*: the *morning, and the day-ſtar going before them* further and further, until it *came and ſtood over where lies the young child*, or Truth new found, *Mat.* 2. 9. ſo guided their minds from one conſequence to another, as from the lowermoſt link, through the whole intermediate concatenation, unto the higher end of the Chain, yet in no great ſpace of time, that in following it cloſe, by ſeeking and by knocking, (for he who will that it ſhould be opened to him, muſt knock, *Luk.* 11. 10. and *riſe early and watch at the poſts of wiſdoms door*, Prov. 8. 17, 34. and *traffick with his talent*, but *never keep it laid up*) they did climb up by degrees into all wiſdom and truth; came to ſome knowledge in all the moſt hidden things of God, 1 *Cor.* 2. 10. and ſo did ſtand in no need of a ſud-

den immediate impulse and inspiration, to declare and speak of them when they saw an occasion: ὁδηγήσει ὑμᾶς, *he will lead you in the way*, John 16. 13. now leading one in the way, implys that he walks himself, and neither is carried to, nor the things which he is led into, brought unto him. And *the Son of God*, saith 1 John 5. 20. *hath given us* διάνοιαν, (note, he saith not νῦν, that is, the understanding it self, but διάνοιαν, that is, *novum lumen in mente*, a discerning faculty) *that we may*, by consulting, judging, and examining, *discern to* ἀληθινὸν: where the conjunction ἵνα, or, in English, *that we may*, shews that the said enquiring and discerning faculty is the way and the means which the Holy Ghost brought St. *John* and the Apostles to know τὸ ἀληθινὸν, Truth by. Also, it is plain from hence, that the gift of the Son of God, the Holy Spirit, bestowed on the Apostles, is first an understanding enlightned and rectified; to which they were left, even in the midst of their Visions, to gather from what they saw, what they were to do and teach, *Act.* 16. 10.--- 10. 15, 28.

Whereas the ancient Prophets under the Old Testament, with whom the true Unction,

on, the Comforter or Spirit, made no ſuch conſtant abode, as Chriſt promiſed it would with thoſe that ſhould keep his words thenceforth, or believe in him, *John* 14. 16, 23. had not the ſame διάνοιαν, or Light conſtantly ſhining in their minds, to direct them upon all occurrences: but the word of the Lord came to them, and his Spirit upon them, by intervals. God was not yet *Emmanuel*, the *Tabernacle of the Lord* was yet ſometimes *taken down*, Iſa. 33. 20. and his Oracle, or his Word, the *Verbum Domini*, that is, his *intellectus*, *voluntas*, *poſſe*, *actus*, (*nam*, *cum omniſciens & omnipotens Deus neque conſilio*, *neque voce utatur*, *ſcire*, *velle*, *agere* is ſtill but one thing in him, to wit, his *Verbum*, or Chriſt, who is therefore called *the wiſdom of the Father*, by which he knows and willeth; and *the arm and the power of the Lord*, John 12. 38, 41. 1 Cor. 1. 24. by which he can, acts, creates, and makes all things, *Heb.* 1. 2. and ſaves all them that believe) did not as yet dwell in men, *John* 14. 17. 1 *Cor.* 6. 19. for they did not *receive the promiſe of the Father*, Luk. 24. 49. *Act.* 1. 4, 5, 8. till Chriſt *was glorified*, John 7. 37. --- 16. 7. Therefore the ancient Seers had

not the Oracle in them to consult with at all times, like Christians, whom *God speaks to in these last days by his Son*, Heb. 1. 2. who is the true Mercy-seat, or *Propitiatorium*, Rom. 3. 25. found between the Cherubims, (*viz.* the Angelical Souls, which have Heaven within them, *Luk.* 17. 21. *Phil.* 3. 20.) from whence God gives his Oracles ever since his first coming or appearance in the flesh. But the Angel of God, *Christ*, *Gen.* 48. 16. --- 18. 1, 10, 13, 16, 17. *Mal.* 3. 1. made himself known and spake to them, (1.) in Visions and Dreams, *Numb.* 12, 6. *Gen.* 31. 11. *Dan.* 7. 1, 2. (2.) or spake to them by a voice from above the Mercy-seat, between the two Cherubims, as the Lord did with *Moses*, *Exod* 25. 22. *Numb.* 7. 89. --- 9. 8, 9. whence *to the Testimony*, saith *Isaiah*, 8. 20. *Numb.* 17. 4. (becaufe that it was then hidden under the Mercy-seat in the Ark, *Exod.* 25. 16, 21. *Heb.* 9. 4.) *to enquire for counsel at the Lords mouth by Urim*, *Numb.* 27. 21. *Josh.* 9. 14. *Isa.* 30. 2. *Exod.* 28. 30, 28. 1 *Sam.* 30. 7, 8. (3.) or the Lord did put his word in their mouth, and in their ears, *Numb.* 22. 38. --- 23. 16. 1 *Sam.* 9. 15. *Jer.* 1. 9. *Ezek.* 5. 14. *Isa.* 6. 7. --- 49. 2. (not in their under-

underſtandings, as by the new Covenant, *Jer.* 31. 33. *Heb.* 8. 7, 8, 13.) (4.) or they were, as *Peter* ſaith, 2 *Pet.* 1. 21. *tranſported*, φερόμενοι, by ſome ſudden rapture of the Spirit upon them, *Numb.* 11. 26. 1 *Sam.* 10. 6. --- 19. 20, to 24. 2 *Kings* 3. 15. 1 *Chron.* 12. 18. (5.) or received their Viſions *falling into Trances*, like *Abraham*, Gen. 15. 12. *Balaam*, Numb. 24. 4. *Ezechiel*, ch. 2. 12. --- 8. 3. and ſome others, *Dan.* 10. 8, 9. And they were called Seers, 1 *Sam.* 9. 9. becauſe that for the moſt part they ſaw what they were to ſay and to do, repreſented and deſcribed in their Trance, *Exod.* 25. 9. *Heb.* 8. 5. thus *having their eyes open*, to ſee *the Viſions of the Almighty*, whilſt their body was dead and bereft of ſenſe. But the Apoſtles of Chriſt, being one degree higher, underſtood not by, but from their Viſions, (when they had ſome) by means of their διάνοια, what they were to do and ſpeak: and fell not into Trances, which were accompanied with pain, horrour and darkneſs, *Gen.* 15. 12. *Dan.* 10. 8. when they had any Viſions; but *being in the Spirit* often of their own accord, *Revel.* 1. 10. they were in ſuch Extaſies caught up into Paradiſe, *Rom.* 14. 17: there

to hear and ſee, without weakneſs, anguiſh and horrour, the *unſpeakable words* and Viſions they received, 2 *Cor.* 12. 4. Whence, if according to Chriſt, *John* 20. 29. *bleſſed are they that have not ſeen, and yet have believed,* (becauſe *intelligere* being *ipſum credere,* he that can without ſeeing underſtand what other men cannot underſtand, and ſo believe without they ſee it, is bleſſed with a better enlightned underſtanding, as hath been ſhewed already) the Apoſtles were bleſſed with a greater ſhare of that which gives men underſtanding, and were therefore greater than the ſaid Seers and Prophets. And hence comes that *John, till whom the Law and the Prophets were,* Luk. 16. 16. though the greateſt *among all them that are born of women,* was the leaſt, ſaith Chriſt, Mat. 11. 11, 12, 13. among all them that are born of God, *John* 1. 13. or the leaſt in the kingdom of God; which, as it began but from the time *John* lived, *Luk.* 16. 16 ſo it did not include him: for the Holy Ghoſt being given but after that Chriſt aſcended to his Father, *John* dying before was not entirely in God's kingdom, *Rom.* 14. 17. and had not the Apoſtles ἐνοικοῦσα dwelling in him;

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as appears from his doubting whether Christ was the true *Messiah* that was to come, *Luk.* 7. 19. (for they that have it know that, 1 *John* 5. 20.) and so he was but one and the last of the old Prophets. But notwithstanding this great Prerogative which all the Apostles had above them, they were but *men of the like passions* and infirmities with them, and with other men, *Act.* 14. 15. as appears by *Act.* 15. 39. and by *Peter compelling the Gentiles* to do those things, *Gal.* 2. 14. which he himself condemned.

Alas! (*per Antitheſin* to Master Vicar's *alas*, which I have mentioned before out of his 5th. page) *lumen patiebantur & tenebras interdum*, to wit, when they did but slack the hand over the body, *Mat.* 25. 13. *Rom.* 6. 6. --- 8. 13, 23. 1 *Cor.* 9. 27. *Jam.* 3. 2. and had it been but for their extraordinary Spirit and Humane Learning, *Dionysius* and *Damaris* had no more cleaved to them, than those that heard the same things that they heard, and yet mocked, *Act.* 17. 33. for *what is Peter and Paul* but the Ministers by whom *Dionysius*, *Damaris*, and the others believed? and that how? not as *Paul*'s extraordinary Spirit prevailed, but as, even as God

God gave to ſome of them the grace to believe, 1 *Cor.* 3. 4, 5.

Quære. Seeing *Damaris* is mentioned together with learned *Dionyſius*, preferably to the men that believ'd at the ſame time, *Act.* 17. 34. and ſubmitted with him to the School-learned reaſons, which (as it follows from what the Vicar ſaith, *pag.* 5.) *Paul* was neceſſitated to make uſe of at that time to convince *Dionyſius*; was not the ſaid *Damaris* a very learned woman, and brought up in the Greek Schools? or elſe was *Dionyſius* become ſo much a Changeling, that *Paul* had no greater need of Learning to convince him, than to convince a woman? *Luke*, mentioning with a man of great Learning, a woman before any of the reſt, ſeems to hint at the latter: and Chriſt ſaying that we muſt *become like little children*, to come into his Kingdom, *Mat.* 18. 3. and *Paul*, that the wiſe worldlings *muſt become fools to be wiſe*, 1 Cor. 3 18. becauſe *not many wiſe men after the fleſh are called*, 1 Cor. 1. 26. and *God hides from* ſuch *wiſe men* his myſteries, Mat. 11. 25. it is plain that the learned *Athenian* was become ſo woman-like, that the Biſhops muſt look out elſewhere for another

ther proof of the great neceſſity of Learning to convince him; and for another better confutation of thoſe Sects, which they ſay do revile it.

Alas! had it been but for the pretended ſupplement of it in the Apoſtles, *the Goſpel had been nipped in its very budding forth*; the preaching of the Goſpel had convinced no more men than it doth now amongſt us; the World had continued to be impoſed upon, like the people of *Samaria*, Act. 8. 9, 10. and in general all they that heard the Word, had mocked! Is it wiſely done therefore of the Lords Biſhops to uſe, or ſuffer to be uſed a falſhood in a Pulpit without check and correction, as an argument of the great neceſſity of the thing ſo falſly ſuppoſed, *viz.* School-learning in Preachers, to reduce unbelievers to the obedience of Chriſt? eſpecially when *Paul* aſſerts flat and plain, that he made no uſe at all of it; *God having choſen*, ſaith he, 1 *Cor.* 1. 27. *the fooliſh things of this world, to confound the wiſe*, (whereof you have an inſtance in me) and *he preach'd not with wiſdom of words*, (the Humane Learning of the Vicar, which he calls ſomewhere elſe, *a vain deceit*, Col. 2. 8.)

2. 8.) *left the Croſs of Chriſt*, ſaith he, v. 17. *ſhould be made of none effect*: for it is to the Croſs that the powers of the World (among which Humane Learning and wiſdom is not the leaſt) are nayled; and by the Croſs, by ſelf-conceited wiſe men reſolving to become fools, (which is a great croſs to them) are the proud worldly wiſelings, with their imaginations and high conceits, overcome, 2 *Cor.* 10. 5. *Col.* 2. 14, 15. Nay, it is altogether injurious to the power which worketh effectually in the hearts of all converts, *Gal.* 2. 8. to call to help the wiſdom of man and the School-learning in the preaching of the Word: and therefore the Apoſtles *ſpoke not with enticing words of mans wiſdom*, v. 4. but *planted and watered*, or preached always with all plainneſs of ſpeech and ſimplicity; committing the ſucceſs to him that *gives the encreaſe*, and truſting to his Spirit, not to their own induſtry, the work of man's converſion from ſin to righteouſneſs, the means and the way to which, is all that all Preachers ought to treat of in their Sermons. And for all this their plainneſs, weakneſs, and infirmities, they ſeldom preached in vain: and they had better ſucceſs than our

Lords

Lords with all their great wiſdom that *comes to nought*, 1 Cor. 2. 6. Alſo, for all their want of Logick and Metaphyſick, they did not doubt, as *having*, ſaith *Paul*, 1 Cor. 7. 40. *obtained mercy of the Lord to be faithful*, but *that they had the Spirit of God* that directed them; that what they deſigned *was purpoſed in that Spirit*, Act. 19. 21. and would have Chriſtians to know that what they ſpake or wrote as their judgment or ſentence, *was the command of the Lord*, 1 Cor. 7. 25. --- 14. 37.

And here, had I but time enough, I could run down the Biſhops ſo very low, that they would be glad to make of their Sleeves a *Moſes* vail, if they knew what they know not, *Zeph.* 3. 5. and were not ſo *confident*, *Prov.* 14. 16. For *the fear of God being* not only *the beginning and inſtruction of wiſdom*, Prov. 1. 7. --- 15. 33. but alſo *wiſdom it ſelf*, Job 28. 28. and a whole *treaſure of it*, Iſa. 33. 6. is not learning the Greek Tongue, Logick, and Metaphyſick, and ſuch like excluded from the means to get wiſdom? for what can they contribute and add unto that which yields a whole treaſure of wiſdom? *If a man asketh wiſdom in faith, God will give*

give it him, Jam. 1. 5, 6. God will give him his good gift, the wisdom of the Father, that is, the Spirit of Truth, *Luk.* 11. 13. *to guide him into all Truth:* For *if any man will do Gods will*, John 7. 17. *keep the words* of Christ, ch. 14. 23. *he and the Father will come to him*, by the Holy Ghost, whereby *he shall* not only *know of the doctrine of Christ*, but *know all things*, and *all Truth*, both Divine and Natural; the word *all* comprehending *omnia scibilia*, specially ὅσα, *John* 3. 12. or the knowledge of nature, as done before our eyes. For *such an understanding have all they that keep Gods words*, Psal. 111. 10. that they come of themselves to know and understand more than all their wisest Teachers, *Psal.* 119. 99, 100, 104. and in a word, the Scriptures proclaim almost nothing more than that men grow in knowledge, as fast, and by the same means only as they grow in grace; (to wit, *knocking, and praying*, Jam. 1. 5. *rising early, and watching at the posts of wisdoms doors*, Prov. 8. 34. which exclude Inspiration, or the blind *afflatus* of our Enthusiasts, which I allow not of (no more than Master Vicar) even in the Apostles:) *by knowledge* is man saved, *Isa.* 53. 11. *Luk.* 1.

77.

77. 2 *Pet.* 1. 2. by knowledge is the kingdom of God *formed within us*, Luk. 17. 21. Col. 1. 12. --- 3. 10. Act. 26. 18. whence ſome promiſes of it are *to feed men with knowledge*, Jer. 3. 15. and ſo, ſince man is ſaved by knowledge, and ſalvation never comes but by the fear of God, grace and holineſs, the way to obtain knowledge is the ſame as that whereby man comes unto ſalvation, which is not by learning *Latine*, *Greek*, and *Ariſtotle*; and by reading the Criticks, Schoolmen, and Commentators. And St. *Paul* is perſwaded that the believing *Romans were filled with all knowledge*, without going to *Athens*, Rom. 15. 14. Where is therefore any room left here for the School-learning? and how mainly are the poor Enthuſiaſts confuted from a concatenation of ſilly ſuppoſitions, and refuted by Scripture? as firſt, that the Learned men among the *Greeks* and *Gentiles*, were convinced by the means and help of Humane Learning; ſecondly, that it was given to the Apoſtles by a pretended Miracle; and thirdly, that there is therefore a great need of it: but what to do, the Biſhops ſhould do very well to tell; for now that *the Goſpel is a National Religion, and*

Kings

Kings prove Nurſing-fathers to them in particular, what greater occaſion have they of this effect of the extraordinary Spirit of the Apoſtles, than of that which they ſay is ceaſed ſo many years ſince? and it is very probable, though they will not burn their Books upon the ſame account as the Primitive Chriſtians, *Act.* 19. 18, 19. that upon the ſame account as the fat *Roman* Clergy, they will lay them all aſide; and, as ſoon as they perceive with how little inconvenience they may ſave themſelves the trouble of reading and of ſtudying, ſuffer all Humane Learning to ceaſe among them likewiſe, if they have not already made a good ſtep towards it: for to be well verſed in the Hiſtory of what the Scripture ſaith and teacheth, is part of Humane Learning, and of their own profeſſion; of which part of Hiſtory it appears manifeſtly from what is ſaid hitherto, that they are ill informed; or very full of malice, if whilſt they know better things, they not only conceal them, but teach falſhood in their ſtead.

And ſince that, contrary to the practice of true Chriſtians, who burned their learned Books, *Act.* 19. 19. they preach ſo much for

Learning,

Learning, what Learning have they themſelves; and what great knowledge have they thereby attained unto, above illiterate men? I am ſure I have not met in any of their Works, with any new thing found out by them worth the writing: nor (becauſe I am not well verſed in their Writings, as peruſing very few of them, and very ſeldom) have I met one among many of their admirers, whom I have ſtrictly enquired from, if they could indicate in all their Works any of their inventions and diſcoveries uſeful to mankind, and worth their while, and the charges they were at for tranſlating and printing, who could, though they know well what their Books contain, ſhew me one. But I have met in thoſe few I have peruſed, ſeveral particular inſtances of their weakneſs; and in general, nothing but what (if well confronted with the Books of the Ancient) doth betray their ignorance of what the wiſe Ancient knew, and the petulant itching they have to ſhew their non-ſenſe, in writing abſurdly of things, though they were before truly and diſcreetly declared by the Ancient.

For inſtance, (that this may not be coun-

ted *gratis dictum*) in one of the best piece
of their most famous Doctor for Human
Learning, *Wallis*, concerning Gravitation
read before the learned Assembly of *Gresh*
mists, *November* 1674. and printed afte
three months mature deliberation of the
Councel, by order of the Lord *Bronke*
who was at that time their President, in th
32. and in some other pages, I meet wi
these tokens of their deep reach and wi
dom; the first, as the best reason and argu
ment they can urge to defend their opinio
of a descent and pressure of the *Atmosphe*
equal to that of a *Mercurial* Column
inches deep, being the cause of Fluids risi
in a closed Pipe, and in the Syphon an
Pump; against that of the Ancient, th
they rise in the said Pipe by the *Fuga vac*
is thus descanted upon; (*viz.*) *If* Fuga vacu
were the cause of Mercury, *Water, and oth*
Fluids rising in a closed Tube, Pump, or S
phon, then it ought to hold, and to ma
them rise to any height whatever. *A Pum*
(for instance) *must draw Water an hundr*
foot high, and a Syphon convey Water and oth
Fluids over the highest Mountains: and t
Ancients did not doubt, adds the Reveren
Docto

Doctor, *but that it would be found ſo; and it was a ſurprizing diſcovery, and wholly unexpected, when it was firſt found out by experience, about the laſt Century, that Water could not thus be drawn higher than about four or five and thirty foot: which Experiment alone did evidently evince, that the ſuppoſed* Fuga vacui *was not of an infinite, but of a determinate ſtrength: which put* Galilæo *upon the Enquiry, whether it were not from ſome other cauſe than* Fuga vacui, *that it would be drawn ſo high, but not higher: and he happily lighted on the Hypotheſis of the Countergravitation of the incumbent Air. And had the Ancients therefore, been aware of what we find, that the Air hath (though but ſmall) a poſitive gravity, they would not I preſume,* ſaith he, *have troubled themſelves with a* Fuga vacui; *but ſaid roundly, that the Air by its weight and gravity, deſcending upon Fluids, preſſeth up ſo much of them into a void Tube or Pipe, as is equivalent to its greater height and bulk*, &c.

To which I ſay roundly, that I preſume ſo too, had they beſides found what the ſaid learned Company finds, that is, taken for granted, or preſumed with it, that the Air

hath a deſcent in the conſiſtence of Air; and that *Fuga vacui* implys, that the *vacuum* is *cauſa efficiens per ſe*, that ſucks and draws up the Fluids into it ſelf, and ſuſtains them in the Pipe, Syphon, or Pump, *&c.* (as from the ſaid Argument, concluding that the greater amplitude of the *vacuum* ought to make the Column riſe higher, and extend unto any height along with it, and printed by their order, and with their approbation, it is plain that they and their Doctor take it in this ſence:) for then doubtleſs they would not have doubted, (as certainly they did, though our Sages who are little acquainted with what they knew, deny it) but that it would have been ſo. But (whether happily or unhappily for them, let the ſober Reader judge) none of them found what theſe find, that is, did preſume with them, that the *Fuga vacui* implys that a *vacuum fugit ſe*, and ſucks and pulls to ſupply and fill it ſelf: and likewiſe an abſolute prevention of the *vacuum*; for, as by *Fuga mu* it was not meant in their days, that evil i to eſchew, or ſhun and abhor it ſelf, but tha ſome other thing is to avoid and abhor it ſo by *Fuga vacui* it was not underſtood then but

but that ſome other thing likewiſe than the *vacuum*, is that which doth endeavour the ſupplying of the ſame, to prevent and avoid it. Then, as by the *Fuga* of Run-aways in old times, it was not known that all thoſe who run away ſaved themſelves, and obtained the end which they fled for, that is to ſay, prevented being taken; ſo, thoſe good men did not know that this *Fuga*, or active endeavour of that thing which would avoid the *vacuum*, muſt make the thing in motion, *fugere ad extremum*, bring it *ad ſummitatem uſque* of the empty ſpace, though it were never ſo high: and implys an end of the ſaid endeavour and motion, (that is to ſay, *Finis*, ϕ) equal unto *Finis*, ϕ; *ad quem actio fertur*, (*viz.* a total repletion of the vacuous empty ſpace) alſo implys an *opus* far above the force of the *agens* and operation, which is in all *vacuums*, great or ſmall, always the ſame; and proportioned, not to the force of the ſaid *agens*, but to the thing againſt which the *agens* imploys its force, (*viz.* a greater repletion of a greater *vacuum*.) But if all Fugitives had ſaved themſelves by their flight, and if one could leap higher *ſub dio*, under the Sky, than under the roof of ſome

high Church, or *Westminster-Hall*; for the Sky being higher, and yielding therefore more ſpace to leap under, than the roof (for the Doctor's argument that Fluids muſt riſe unto any height, according to the void ſpace that they riſe in, without regard to the force they riſe by, is the ſame thing) they might perhaps have *lighted upon* as ſublime notions, and drawn concluſions from them as Categorically as this excellent Doctor, whoſe mind ſoars ſo high above common ordinary ſence, *Prov.* 17. 24. as to imagine the flight to be in the thing fled from; and the action in the moſt paſſive thing in the whole World. Which conceits, I confeſs, are ſecrets the wiſe Ancients have never been aware of, and the diſcovery thereof the great improvements reſerved for our times, and worthy of the wiſdom of our modern Sages! There is a time for all things: old wit goes out of faſhion, as well as the Lawyers *French*; and ſo doth Truth, when it comes to the age of doating people! Happy was *Galilæo* to broach a Notion which is and laſts ſo long *alamode*; to influence ſo many with that which is ſurprizing to all them that know ſomething of

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the wondrous works of God, *Job* 37. 16. *Prov.* 20. 23. for his being ſurprized at it, when he firſt ſaw it; and to make uſe of his great head-piece ſo ſucceſsfully, as to diſcover that the *Fuga vacui* is not of any infinite ſtrength, (for who knew before his time that there is no ſuch ſpace in the circumſcribed and finite place of the World, as would need an infinite riſing of Fluid Bodies (which are yet of a far leſs extent than the World it ſelf) to ſupply its vacancy; that is, an infinite ſpace, and an infinite ſphere of activity of things?) and ſo cannot be the cauſe of the finite height of the Column of Fluid Bodies: and as to gather from hence, what the wiſe Sons of Nature, and Nature her ſelf never knew to have a being, or exiſt, before his time, *viz.* a deſcent of the Air upon us, equal in weight to that of a *Mercurial cylinder* about 30 or 31 inches deep; whilſt it remains Air, that is, an aërial, or uncondenſed vapour; which would make a weight equal to that of one Tun and half of Lead upon our breaſts, when we lye on our backs.

The truth is, that the Ancients never thought of ſuch things, and were not ſo di-

ligent in the enquiry thereof, as ſome are in our Age, (who ſtaring at every trifle or toy that they meet with, as being puzzled with it, make a great wonder of it, and trouble other men with their ſtrange conceits concerning it, crying them up for a great augmentation of knowledge) and yet knew as well as they, without the uſe of that which is called a Weather-glaſs, *viz.* by hot and cold weather, all that ſuch Weather-glaſs ſhews, to wit, when the Air is rarefied or condenſed. And though they have not treated *ex profeſſo* in one place of the *Fuga vacui*, and of its limited ſtrength, yet it may be gather'd by piece-meal out of their Books, that they were not ignorant of Fluids riſing to their uſual height, and no higher; nor of their reſpective Columns falling and riſing afterwards by heat and cold: and that they underſtood well that theſe their ſolution of heavy Fluids riſing into ſpaces void of Air, to wit, *Fuga vacui*, implys ſo much and no leſs. For they were men of good ſence, and good ſence ſhews that *Fuga vacui* ſignifies, firſt, the end for which Fluids riſe, to wit, a prevention of a *vacuum* by them: ſecondly, a prevention as far as the ſaid Fluids are

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permitted to aſcend; which they knew to be no more than the weight of that Fluid Body, in whoſe ſtead they come to ſupply the ſpace left and derelicted by it, amounts to; that is, as much as a *cylinder* of Air, commenſurate unto that of the ſucceeding Fluid, would weigh were it condenſed into as cloſe a texture, as the ſaid ſucceeding Fluid Body conſiſts of; but weighs not, becauſe it is an uncondenſed vapour: and laſtly, a further riſing of the ſaid Columns after they have ſubſided, unto their uſual ſtation, to wit, when the Air which is in the void ſpace above them, (though it be pumped out never ſo long, and as clean as frequent immerſing, and filling the Pipe again after the ſubſiding of the Column, can do it) becomes by cold weather more condenſed than it was when the Pipe was immerſed; and thereby ceaſeth to fill that ſpace ſo much as it did, and to keep the *cylinder* from riſing to ſuch height, as the proportion of weight which it is not to exceed doth allow of and permit. And, as for the falling again of the ſame Column, it being but a ceaſing of the cauſe it did riſe by, that is, of the condenſing and contraction of the Air; and an eaſie con-

conſequence of the *Fuga vacui*, (*viz.* the *vacuum* prevented by another Body than that of the *cylinder*, that is, by that of the Air, extending it ſelf further in warm, than in cold weather, and ſo taking up again that part of the ſpace it had, by its condenſation, yielded up to the Column) they could not but underſtand it well, though without ſeeing and making tryal of it: and underſtand well alſo from hence, that ſince the Column riſeth up and falls again by the Airs alternative contraction and extenſion, (as by applying ſucceſſively to the ſpace which is above the Column, a Candle lighted, and a wet Spunge or a piece of Ice, this making the Column to riſe, and that to ſubſide, it will preſently appear) this *Phænomenon* ſerves but to ſhew hot and cold weather: and is no ſuch improvement therefore as our Sages would make of it, if they could, that is, a new Inſtrument to foretell all the various conſtitutions of the Air, and changes of the weather; but a bare *Thermometer*, an old trivial invention, which our great Improvers have at laſt with much ado *happily lighted upon*, in this our learned Age.

And that they cannot make ſuch an Inſtrument,

ſtrument, that is, a true Weather-glaſs of it, appears firſt, from that they have beſtowed much time and labour upon it theſe twenty years, with no better ſucceſs, that is, without improving or making their invention fitter for uſe, than it was when they firſt went about it: and next, from the conſequence which flows neceſſarily from their own Hypotheſis, and the uſe they make of it to ſolve the *Phænomenon*; by which (beſides that it is againſt both reaſon and ſence) they can never give a true and diſtinct account of the *Phænomenon*, nor therefore bring it thereby into the uſe they pretend it ſerves for. For firſt, (to begin by what flows from their Hypotheſis) they gather (and it follows) from thence, *pag.* 32. that when the Air is lighteſt, the Column ſubſides loweſt; and when it is moſt heavy, the Column riſeth higheſt: whereas daily experience teacheth contrary to this, that in ſettled clear weather, the Air being then lighteſt, the Column riſeth higher, than in dull rainy weather, and ſinks to its loweſt ſtation in rainy weather, when the *Atmoſphere* being moſt thick and full of vapours, which crouding and condenſing in it, ſhould make

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it heavier, and preſs up the Column with greater force, and raiſe it therefore higher than it was, if the Airs counterpreſſure were the cauſe of its riſing: In windy weather alſo the Column is very low, and many times lower at that time than when it rains; whereas the Air, flowing then laterally, hath no ſuch preſſure upon the *ſtagnum* as it would in ſtill weather, if it had any at all. Which I prove by filling a Porridge-pot with Water, and holding and toſſing it by the handle, ſo that by its ſwinging forwards and backwards, both the Water may be ſet in motion, and its motion be determinated in *latus*; then fetching with the hand a whole turn, that is, deſcribing vertically with the Pot a circle or ring, whereby when the Pot is up at the Zenith of the circle, its mouth be turned downwards; for then none of the Water running down out of the Pot, this experiment alone will evidently evince that the Water loſing thus by its motion in *latus*, its fall and preſſure downwards; the Air would likewiſe abate (by the lateral motion it hath in windy weather) of the deſcent and preſſure it is ſuppoſed to have. Secondly, though the Co-

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lumn doth not fall so low in the Winter, as in the Summer, nor riseth so high in the Summer, as in the Winter, (for it never riseth to one and thirty inches, but in cold frosty weather, because then both the outward, and the inward Air (which is in the void space of the Pipe) is most of all condensed) yet they make no distinction of Seasons in their *Index:* but in Winter and Summer they ascribe the highest place (at one and thirty inches) to clear, settled, fair weather, and the lower to rainy, cloudy, and windy weather; when the Column marks between the same weather in the two foresaid different Seasons, (as settled fair in Winter, and settled fair in Summer) above an inch difference. A likely way to improve, and bring the *Phœnomenon* to serve for a Weatherglass! for the usefulness of which happy invention of theirs, and for the truth of these few remarks and tryals of mine, I appeal to the single-eyed and impartial Judgment of all those who have the said Instrument in their houses: whilst by another easie tryal, of no greater charge than of a sealed glass Tube somewhat wider and longer than the ordinary one, I clear all objections,

jections, ſcruples and controverſies; and ſhew more true things at once, than all the Experiments they have made theſe hundred years with a world of *apparat*, have taught them to diſcover.

The Experiment is this: having filled a glaſs Tube or Pipe, cloſed at one end, of about ſix foot in length, with Water up to the brim; and therein immerſed another ſmaller empty glaſs Tube, eight inches long, nipt likewiſe, with its open end or orifice downwards; it (being thick of glaſs, and ſo, ſpecifically, that is to ſay, bulk for bulk, heavier than ſo much Water) ſunk to the bottom of the Water in the longer Pipe; yet not ſo ſwiftly, but that I could diſcern how faſt the Water got into it: And (whereas when it began to ſink, being then but juſt immerſed under water, ſcarce the ſixth part of one inch of water was ſeen in it) there was, by that time it had deſcended to the bottom, more than one inch of water (that came in at the lower open end) lodged in it, near its mouth or orifice: becauſe of the greater depth and preſſure of the water upon it at the bottom, than when it began to ſink; which by compreſſing

cloſer

cloſer the Air that took up its whole cavity, or filled it full when it was firſt immerſed, made room for ſo much water as the ſaid *inch* to get in. Then, taking out the ſhort Pipe, and filling up, as before, the longer one with water, I immerſed again the ſame ſhort Pipe into it, but with the orifice or open end uppermoſt: and ſtopping at the ſame time the mouth of the longer one cloſe with the palm of my hand, I inverted both Pipes ſo nimbly, that before the ſhorter could deſcend at all, and the water fall in it, its mouth was turned downwards, and it was at the bottom of the Column of water, and ſo had all the ſame depth of the Column upon it, as it had before, when more than the ſaid inch of water was ſeen and lodged therein. And yet, though it had the ſame depth of water upon it, there was not the ſame preſſure at that time againſt the Air, (which it held when immerſed) as when the orifice of the long Pipe ſtood open: for all the while it was ſtopt, no more water got, or was received into this Pipe, than what had got into it, whilſt I inverted it, which was not above the ſixth or eighth part of an inch: becauſe the preſſure of the water

was,

was, for want of Air to ſupply the place it had left void above at the top, if from thence it had moved downwards, ſuſpended and loſt. The ſame thing happened alſo, when the ſhorter Pipe, being made ſomewhat thinner of glaſs, was light enough not to ſink, but to float in the water, and to riſe from the bottom thereof towards the ſurface, when immerſed, as was ſaid, with the orifice upwards; and the long Pipe nimbly ſtopt and inverted thereupon: for it roſe, and in riſing the preſſure of the water, which ought to have been greater when the whole depth of the Column was upon the Pipe, than when but part of the ſame, by the Pipe riſing higher and higher, lay upon it, was no whit diminiſhed, as it was not encreaſed; or never the greater for this ſhorter Pipe being, when the longer one was overturned, under all at the bottom.

Which eaſie Experiment convincingly demonſtrates, Firſt, that the Column is not preſſed up and ſuſtained by any gravitation and counterpreſſure of the *Atmoſphere*, (as the Sages, in further token of their great wiſdom, teach and maintain) ſince that, when the Air is kept from coming at it, by the

the Pipe being ſealed above, and ſtopt very cloſe below, we ſee the preſſure of the water ſuſpended and ſtopt: which could not be if the Air were the thing that doth bear up and hold to its equipoize the Column, by a counterforce equivalent to it. For here there was no Air left between my hand and the Pipe, whoſe Spring may be pretended (as in the Experiment deſcribed in the 35th. page of the ſaid piece of *Wallis*) to bear it up: and though there were ſuch thing as the ſaid ſuppoſed Spring of the Sages in this caſe, yet it being ſaid but juſt equivalent to a whole Column of water, (whereof the whole preſſure is likewiſe ſuſpended, as may be tryed in a Tube 40 foot long) it could but juſt bear it up, (as did that part of my hand, which by inverting the Pipe, both the Pipe, and the Column within it, reſted upon) and not make it move upwards, (as it muſt do to defeat the contrary motion, *viz.* the deſcent or preſſure downwards which the water hath; there being no other way but this one to prevent it, as we ſee done in this caſe;) for there is a greater force required to give to things heavy a motion upwards, (as to ſling up a Stone for inſtance)

than that which (as being but equivalent t
it) is but just capable to bear and sustai
them up. Now bearing it up is not enough t
suspend and take away its pressure upon th
short Pipe E. A. (see *p.* 118.) and the Air incl
ded within it; for heavy things lose nothin
of their gravitation and pressure upon th
Scale, and *Fulcrum* they rest upon, for the
being born up either to an equipoize,
above their equipoize, or sustained prom
nent never so high above ground by the
own, or bearers height; as the Bisho
would find out by their own experienc
if they carried as heavy burthens as the
Sedan-men, and all other Porters, do.

Secondly, it demonstrates that the C
lumn riseth by the *Fuga vacui*: since its d
scent and pressure is suspended all the tim
that the Air (it succeeds to, to fill and su
ply its place) is kept out from coming
and so from relieving it. For were the C
lumn only sustained by that part of my h
it rested upon, it would not lose its press
upon it, and against the Air within t
Pipe A. E. because it must, to lose it,
ceive a motion upwards, which the fo
that doth but just bear it up cannot give
hea

heavy things losing nothing of their weight, for being born or carried, as I said: and there being no other force forrein to the Column, and no other reason, that we can see or think of, put to it, to give it him, but that of the *vacuum*; which being a passive thing, can neither draw to it self, nor keep it suspended from the top, as some fancy grave and wise Antiquity, that had her eyes in her head, *Eccl.* 2. 14. not at the ends of the Earth, like our modern Sages, *Prov.* 17. 24. meant by *Fuga vacui*: it follows that the Column doth move upwards of it self, not by the *vacuum*, but by a propension to succeed into the room of the displaced Fluid, lest there should be in the World (which is a *Plenitudo*) a *chasma* or disjunction; that is, as the Ancients spake, by a *Fuga vacui*: and continues by the same reason in that endeavour whilst the displaced Fluid is not permitted to fill, or resume the place it left.

Thirdly, it demonstrates that the so much agitated and denied (against reason, and without Experiments by our modern Sages, though they proffer some for it, but which shew *quid pro quo*, that is, quite another

thing than what they inferr from thence) non-gravitation of Fluids upon themselves, and upon Bodies heavier, and as heavy as themselves, is not *destroyed, and quite out of doors*, (as they teach it is, *pag.* 11, 18. for another good token of their deep understanding) but stands good nevertheless: as appears from that the weight and pressure of the Column of water was not downwards upon the said Pipe A. E. but upwards against its mouth, and the Base of the Column of Air included therein, the Air being thrust upwards, and the Pipe raised with it from the bottom to the top: which would not be (neither could any immersed Body ever rise up and emerge at a great depth of water) if the incumbent Column gravitated upon it; for a greater depth having a greater pressure upon the thing that is immersed, it can but cause it to sink the deeper and so much the faster, the deeper it come. From which non-gravitation it is that the indolence of a man under water proceeds and not from being pressed there uniformly and equally, on all sides, as (for another token of wisdom) their most famous Doctor for Mathematicks hath *happily* discover'd

and doth declare and assert, *pag.* 24. notwithstanding that himself had said a little before, in his relation of the Experiment of *Gratrix*, that, he having contrived a new way of taking breath at a great depth under water, through long Pipes reaching to the top of it, *found his breast* (as being then the lowermost part, or the Base of his sinking body) *so compressed there*, (to wit, by the said pressure upwards of the water against it) *that he could not well draw breath*: a certain proof that he was not uniformly pressed; specially if this pressing (which is the further reason he gives for his assertion) by causing no luxation of parts, is the cause that the man suffers no sense of pain. And besides, this uniform pressing serves to establish the said non-gravitation of Fluids upon themselves, by reason that it implys a pressure downwards, equal unto their pressure upwards; which pressure upwards being confessedly none at all, when there is nothing that sinks in and disjoyns the Fluids, their pressure downwards is none, if it be equal to it. and so when Fluid Bodies have none but their own Body within and among themselves, they have no gravitation down-

wards, and *per* conſequent gravitate not on themſelves.

Fourthly, it demonſtrates that Fluids do not reduce themſelves unto a level, or an horizontal plain, (when contained, as this ſame prominence of water is, within ſolid Tubes or Pipes, ſo as that they cannot flow laterally to do it) by the way which the Doctor hath as wiſely as the reſt (for another certain mark of his great skill and wiſdom) found out and ſhewed *pag.* 5. *viz. by direct depreſſion, or by preſſing down what is under* A, *and by preſſing up that which is under* B. For ſince we ſee the preſſure of the Column of water within the long Pipe C. A. to return (in attempting to reduce it ſelf to a level) upwards, againſt both the mouth of the Pipe A. D. and the Baſe of the Column of Air included therein, it doth not preſs down what is under it, and under A; and indeed cannot do it, for ſo, it would, if it were reducing it ſelf to a level in the Ocean, or ſome other deep

deep water, diſplace and outweigh a bulk much more heavy than it ſelf. And if the ſame Column ſhould (in reducing it ſelf actually to a level, by running out of the Pipe) preſs down what is under A. and up what is under B. it would again (ſpecially if the Pipe were immerſed deeper under the water, than it were held prominent above its ſuperficy) fall into the very ſame, or greater, inconvenience, of outweighing A. and B. bulks much heavier than it ſelf. Therefore, a greater wiſdom than that of theſe Improvers of the knowledge of Nature, hath found thoſe prominences of Fluids another way to return to the level of the adjacent Fluid: to wit, by paſſing by it between the Pipe, and the bulks A. B. over the ſurface, from A. to B. and to D. as appears by the ſinking of a *Mercurial* Column (when the Pipe is open at the top, or upper end) which riſeth cloſe by the Pipe, betwixt it and the *ſtagnum*, ſpouting up as high without as it is within the Pipe, above the ſurface or the level of the ſaid *ſtagnum*: And by pouring ſome water into the ſame open Pipe, after that the whole Column of *Mercury* is ſunk down; for this water doth

not preſs upwards the whole, nor part of the ſaid ſtagnant *Mercury*, nor penetrate and run through the ſame up to its ſurface, but thruſting it aſide, as the ſinking Column did, it paſſeth by over it, and covers the whole ſurface, riſing viſibly cloſe by the ſaid Pipe, and no where elſe; which would not be, if it did *preſs up what is under* B. Alſo from this way of the Column riſing up again *per acclive*, from the mouth of the Pipe to B. and D. it follows *vice verſa*, that the prominences at D. B. return into the cavity which the Pipe of any ſinking Body makes at A. through the ſame way *per declive* from D. B. to A. and further upwards, raiſing, or endeavouring to raiſe up the ſaid Body towards the ſuperficy, and by ſuch an endeavour preſſing upwards againſt it, and not downwards upon it: And this, not only when it ſtands out above the ſurface, (as doth the immerſed Pipe) but alſo when it is cover'd all over, and at a great depth under water: (which I ſuppoſe to be the Fluid it then ſinks in) for there becauſe by ſinking it diſplaceth and preſſeth away from under it ſelf ſome part of the ſame water, which part (by reaſon that it cannot out-

weigh,

weigh, as was said, the heavier bulks A. and B. and that *dimensionum non datur penetratio*, and that water admits of no compression, as the Air) meeting with no other space or room to lodge it self in, than the last deserted by the said sinking Body, must needs rise up, on all sides of the Body, into it; and that close by the Body, (as being the thing that doth press it upwards, by sinking and pressing down into it) and form an Arch over it; and thereby defend, first, its surface from the pressure of the incumbent Column: secondly, its flanks or sides from a lateral pressure, both of B. and of the said Column descending from C. through B. to press up again against the mouth or Base A. keeping off the said Column (by rising immediately close by the Body, and so (by this Interposition) from washing or from touching the said flanks thereof themselves: thus rising by it one way, whilst the Column descends further off another way, both giving each other way, and flowing by each other without an inconvenience: as in the *Hellespont*, where two contrary currents may be seen at the same time flowing constantly without impeding one another; one from the Black

Sea

Sea along one ſhore or ſide of the *Straights*, and the other towards it along the oppoſite ſhore.

And laſtly, it demonſtrates the lightneſs or levity of the Air: ſeeing the Air included in the ſhort Pipe not only aſcends it ſelf, but riſeth with ſuch weight of the glaſs upon it ſelf, as would ſink without the Air, as being bulk for bulk heavier than ſo much water. And that this Air riſeth not by the heavier water *thruſting and preſſing it up*, (as the modern Sages ſay, *pag.* 24.) out of the lowermoſt place, the following tryal evinceth manifeſtly; *viz.* when the Pipe being full of *Mercury* or Water, and hanging down by a String, is left open to the Air, by removing the Finger the mouth of it is ſtopt with; for then the Air ruſheth in the Pipe with ſuch *impetus*, as throws upwards both the Pipe and the *cylinder* therein, and makes the Pipe to leap up one foot higher, more or leſs, than the place it reſted at before its orifice was opened, as I have ſaid, which would not be if the Air *were preſſed up by heavier Fluids ſinking into it*: for then it would only ſhift places, (as the water doth which you caſt Stones, or other ſinking materials

terials into) and ſo juſt riſe and no more, and no higher than the place at which the Pipe reſted, and from which the *cylinder* therein did begin to ſink: whereas not only it ſhifts places, as the water doth, but thruſts upwards both the Pipe, and the *cylinder* therein; with the weight beſides which the incumbent Column of Air is ſaid to have upon it. And though the Air and other heavier vapours riſe ſometimes by the deſcent of other heavier Bodies into them, yet they riſe more frequently without it: for how could elſe thick clouds, ſmoak and vapours riſe, that have nothing above them but the Air, which, as lighter, cannot preſs down into them; and that are beſides coarſer, thicker, and more condenſed when they begin to riſe, than when they are got higher: as by the rectifying of Ardent Spirits appears? And as for the experience which the Sages chiefly ground their Hypotheſis upon in their 29. page, of Air compreſſed into a leſs room, which they have found on the ballance to have ſome ſmall weight and gravitation; it proving nothing but that Air compreſſed gravitates, and not that it gravitates in its own ordinary natu-

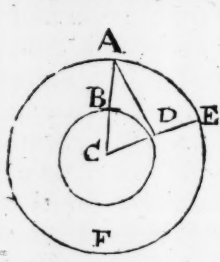
ral

ral constitution, it doth make nothing for them, and against its levity. For to serve their turn, it must gravitate such as it is, without any compression: because by this compression it being condensed into a closer texture than it hath naturally, it acquires a degree of specifick gravity; which, I am so far from denying in such case, that I have said it would be as heavy as water and other heavier Fluids, if it were by any means made as dense and as compact, or reduced into as close a texture or parts, or consistence as they have. But as it is confessed that the Air acquires some weight by condensation, so on the other hand no sober man will deny, that, since those heavier Fluids, *viz.* Spirits, Oyl, and Water, and *Mercury* sublimate it self, lose by their being turned into a vapour, though not so thin as the Air, their actual gravitation all the time they continue so near of kin to the Air, which is but a thin vapour, that is, all the time they are ascending or subliming, and kept rarefied by heat; it (that is to say, the Air) doth, by returning unto its usual constitution, lose also that small degree of acquired gravity, and hath none (sensible at least) all the time it continues

tinues to be it ſelf, I mean an aërial, ſubtle, and uncondenſed vapour: as this Experiment of the Sages rather proves and confirms, than otherwiſe; for it appears plain by it, that the Air which had, after compreſſion, ſome gravity, was found to have none before, though it was the ſame Air, and in the ſame quantity: and thereby they ſhew rather *quid pro quo*, another thing than they intended to prove, that is, that the *cylinder* in our *Phænomenon*, is not ſuſtained at all by the Airs counterpreſſure, ſeeing it hath none in its natural conſtitution; than that the Air in its ſaid natural conſtitution hath none of the levity which I aſcribe to it. And which the Doctor confutes by ſuch extraordinary Maſter-piece of School-learning, which he apprehends to be ſo great inconveniences, and cogent proofs againſt it, that I muſt beg the help of ſome Mathematician to remove them; and therefore,

Help *Ticho*; lend your ſhoulders *Atlas*; and *Archimedes* your Engine; your great Engine; to remove out of its place a *Herculean* Pillar, a huge and mighty Mountain, which is a *non plus ultra* to a Mathematician moſt famous in our Age, who (perhaps the gravity

gravity which I thought might exiſt before in his head only, being come down to his heels) can neither climb up the ſame, nor ſee for it what Figure hath the World which he lives in; and therefore thinks it is made like a Cone, or Pyramid: For (ſaith he, pag. 28.) *if levity be the poſitive Principle of the Air riſing upwards, and if this motion upwards of the Air be natural, it muſt be either an averſeneſs from the Center, as the* terminus à quo, *or a propenſion to ſome other place, as the* terminus ad quem: *If they ſay the former,* ſaith he, *it is true that then* B. *ought to move from* C. *in perpendicular lines, as* C. B. A. &c. *But if they ſay that it is an affectation of ſome higher place, as ſuppoſe* A. *while* B. *is juſt between* C. *and* A. *the motion ('tis true) would be in the perpendicular* C.B.A. *(as the ſtraighteſt way thither) but if it were any where elſe, as at* D. *then its motion to* A. *would not be in* D. C. A. *the perpendicular, but in* D. A. *an oblique line: which is contrary to all Experience.*



And

And to your Argument likewiſe, or the conſequence that flows neceſſarily and naturally from it; for from the premiſſes it concludes naturally, (not what you inferr from it) but that which is according to ſence and experience; *viz.* that B. being at D. ſhould go to E. not to A. if the cauſe of its riſing be a propenſion to the higher place, as *terminus ad quem* of its motion: becauſe A. is not higher than E; for if it were ſo, the line C. B. A. would be longer than the line C. E. which is contrary to ſence, and to the Principles themſelves, of what you pretend to be Maſter, *viz.* Mathematicks; which teach that all the right lines drawn from the center of a Circle, as ſuppoſe A.E.F. to its own circumference, are equal among themſelves; and *per* conſequent D. needs not to go towards A. to attain the higher place; but ought to go ſtraight to E. as being as high as A. and the next higher place to D. as juſt over it: except you ſhew ſome reaſon (to make your Argument rational, and more plauſible) why the ſmoak of a Candle, for inſtance, burning upon the floor at one end of the long Gallery in *Oxford*, ought to black the cieling thereof (which you

you know to be flat and equally distant from the floor every where) at the other further end, rather than at the same end where it burns, over it self: or shew that the point A. of the Worlds circumference, is higher than E. or F. And then, when you have shewed this, change (to make your consequence flow necessarily from the premisses) one of the terms of the Argument, saying, for and instead of the higher place, (as it saith) the highest point in that place: for if the higher place, not the highest point therein, be *terminus ad quem* of the natural motion and propension of the Air, you may with as much reason, inferr a motion of D. to F. as to the place A. since A. is nothing higher than F. and neither of them higher in the Sphere than E: E. A. F. being all three equidistant from the Spheres center C. and equally therefore the higher place both of C. and of B. and D. whilst they are at, and begin to move and to rise from C: whereas if you will allow of some order in the World, and that it is a κοσμὸς, *& omnium rerum ordo & distributio*, as *Aristotle* defines it, wherein both place and motion is distinct and orderly, not uncertain and confuse, you should

ſhould with much more reaſon, (and to prevent two greater inconveniences than yours) inferr a motion of B. to A. and of D. to E. and ſo of all that riſeth from the center, to thoſe points of the Spheres circumference, which make its Zenith, that is, are juſt vertical to it, than of D. in an oblique and circular line to A. or to any other point or part of the higher place. The great inconveniences of D. and ſo of all that which moves from the center C. not riſing directly and vertically to E. or the place juſt over them: but to ſome particular point A. as the higher place; were firſt, that all the vapours and refluences riſing from the Earth, would go thither; and ſo reciprocally muſt come down again from thence in circular oblique lines, and then the Rain would not fall directly, but obliquely: alſo no influences and Rain would come from about all that part of Heaven which were oppoſite to A. Secondly, you make thereby one point higheſt in the World: which point higher than the reſt, being not found in a Sphere, but in a Conical Figure or a Pyramid, you make a Pyramid of the World; which is ſo great and rare a diſcovery, that

none but ſuch famous Doctor for skill in Non-ſence, could ever ſo readily have made, and thought upon it.

Another famous Author in the Epiſcopal Church, who for his much Learning, and making of many Books in *Babylonical* Divinity, and knowledge, deſerves to be a Biſhop, or at leaſt to be named with the Biſhops and Vicars, the incomparable *Boyle*, among others his many vexations of Learned men, which he calls Experiments, hath given us, to confirm our Sages opinion of a deſcent and countergravitation of the Air, one of very large glaſs Bubbles, ſealed Hermetically, hung at one end of a Beam, and juſtly counterpoized with a Metalline counterpoize at the other: which, ſuſpended at a frame, *ſhews not all the various changes of the Air*, (ſaith he) *that were conſpicuous in another Weather-glaſs*, which he had placed by it; *yet confirms* ad oculum *that the falling and riſing of the* Mercury, *depends upon the varying weight of the* Atmoſphere, *and ſhews that the Air hath weight, ſince in this ſtatical Weather-glaſs* (for ſo he calls theſe ſo counterpoized Bubbles) *it cannot be pretended that a* Fuga vacui, *or a* Funiculus *is the cauſe of*

of the changes which he obſerved therein: for I had the pleaſure (ſaith he) *to ſee the Bubbles ſometimes in an* Æquilibrium *with the counterpoize, and ſometimes, when the* Atmoſphere *was high*, (he means thereby leſs heavy) *preponderate ſo manifeſtly that, the Beam being gently ſtirred, the Cock would play altogether on that ſide at which the Bubbles were hung; and at other times,* (*when the Air was heavier*) *that which was at the firſt but the counterpoize, would preponderate, and, upon the motion of the Beam, make the Cock vibrate altogether on its ſide*; with ſo much of pretty ſport or ſatisfaction to ſo grave and honourable Author, that I am very loth to go about to ſpoil it; leſt I ſhould at one time *excitare crabrones* in too great a number and multitude againſt me.

However getting never the more Enemies for it, I will venture to ſay that it appears not clearly to my dull apprehenſion, that becauſe *Fuga vacui* cannot be counted the cauſe of the various changes he ſaw in his ſtatical Baroſcope, or Weather-glaſs, the weight of the Air therefore ought to be the cauſe of it; chiefly if the Beam muſt be ſtirred, (as he confeſſeth it was, though

gently, adds he, as though this gentle ſtirring were nothing to ſuch Beam) to make the Cock play on this or that ſide of the *Anſa*: becauſe I can aſſign another cauſe, as likely at leaſt as either of them, to wit, the condenſation and the rarefaction of the Air by heat and cold. For, even according to one Hydroſtatical Law, which this Author owns and makes mention of in the ſame page from which I have taken the things I cite of him, (which Law, as he calls it, is, if the *medium* wherein two Bodies of equal weight, but unequal bulk, are weigh'd, be more denſe than another; (ſuch as Water, for inſtance, which is more denſe than the Air) the greater Body being ſpecifically lighter, and finding more reſiſtance becauſe of its greater bulk, than the leſſer and more compact, as the counterpoize; will loſe more of its own weight, or be more eaſily born up, or buoyed up therein, than in the thinner *medium*: but if the ſame *medium* be thinner than another, or than it was it ſelf before, and at other times, as the Air which is thinner than Water, and at ſome times more rarefied than before; then the bigger Body, ceaſing to be ſuſtained by the former re-

reſiſtance, will ſink lower than before, and ſo outweigh the leſſer) the condenſed Air being thicker, reſiſts better than when it is more rarefied, and ſo bears up the large Bubbles better and higher therefore than their leſſer counterpoize: ſo that this riſing and fall of his Bubbles, confirms rather the condenſation and the rarefaction of the Air, than any ſuch weight thereof as that he aſcribes to it. For though, as I confeſs, the thickneſs of a *medium* is an argument it hath a greater ſpecifick weight, than hath a thinner *medium*: yet, as it is moſt certain that vapours have no deſcent and gravitation, before they condenſe into a much cloſer texture than the Air hath at any time with us, though they are not without their poſitive weight all that while; ſo we ought not in reaſon, for the Air being ſomewhat more denſe than it was before, and however much thinner than is vaporized Oyl, Water, or *Mercury*, aſcribe to it that ſenſible deſcent and gravitation which this learned Author, and other Sages plead for: Who ſhould ſhew that the riſing and fall of the Bubbles, comes from the greater or leſſer deſcent of the *Atmoſphere* upon and round about them,

before they take it thus for granted; and then likewiſe ſhew further how, and wherefore it comes to paſs that the Air, when it is become ſomewhat heavier than it was before, doth not gravitate and preſs upon the larger Body with ſo much the greater force, by how much the greater Atmoſpherical Column incumbent upon the ſame is more encreaſed in weight, than that which is incumbent upon the leſſer Body; and ſo, inſtead of cauſing the Bubbles to riſe higher, (as the Author ſaith he had the pleaſure to ſee plainly) cauſe them to over-bear their Metalline counterpoize, and to fall down much lower than they were before the Airs encreaſe of gravitation: as from the obſervation of this diligent Author, who being told of a Miſt, ſent to ſee whether the Bubbles were buoyed up by the greater heavineſs the Air had then, but did not learn that they were, it may be conjectured they did; and if they did not, but kept in the ſame ſtation, it is however enough to invalidate the conſequence he draws from his Hydroſtatical Law; for thereby in moiſt weather, as in miſty and foggy, the Air being then heavier than before, they ought to riſe.

Great

Great improvements may be made of this, adds the ſame Author: as Firſt, *that inſtead of a Braſs or Leaden counterpoize, rich men may get one of Gold*: Secondly, *that if the ſame counterpoize be made of Braſs or of Lead, it will be leſs ſubject to ruſt, than Iron*: Thirdly, *if this Inſtrument be placed in a ſmall frame, like a ſquare Lanthorn, with glaſs windows about it, it will be more free from duſt. To which accommodations divers others* (much like them) *may be*, ſaith he, *ſuggeſted*; *and ſo this Experiment, and the like, much improved by a conſideration of the nature of the thing*. Which having therefore taken into conſideration, I humbly ſuggeſt that theſe Experiments, being (1.) *de Bullis ampliſſimis*, (2.) and *ab ampliſſimo authore BULLA facta*, (3.) and conſider'd in themſelves, deſerve in my opinion the glorious Latine Title of *Ter Bullatæ* (that is, moſt magnificent) *Nugæ*. A rare invention indeed, and like to do much ſervice, which can neither go alone; nor, when moved and ſtirred, ſhew, as he doth not deny, ſo much as the Mercurial Weather-glaſs, which is it ſelf but a very imperfect and unuſeful invention!

Thus, these Sages on one side, and the Vicars and other Church-men on the other side, concur and run together blindfold to heap up a deal of Non-sence and confusion, and to feed the stupid World with ignorance and untruth. And yet (which is worse than this) whilst they are thus pulling down the Sanctuary of Truth, to build their new *Babel* with, they are as famous for it as those were in Ancient times, that brought to light, and found out many useful inventions; and go for great Improvers of all Learning and Knowledge: and this Age is look'd upon as the time of restauring all the Arts and Sciences; when, I dare say, it it is the fagg end of all Ages, wherein the Reformators being not reformed themselves to Truth and Knowledge, and even not to so much as common sence and reason, Arts and Learning under them are like to flourish backwards; and the World to find backwards the North-west Passage to them, by the skill of such seekers as these are, who not only lose the things they seek after, but the invention others had already made of them; and themselves too, by bringing themselves, in seeking of them, into more difficulties than

than the things admitted of before they took them in hand. *O fortunatam natam, atque Reformatam horum ſapientum ſocietate Scholam, ubi qui cum majori apparatu delirant Coryphæi cenſentur.* And this, becauſe no body ſtands up to contradict them: and that they ſtanding in awe and fear of one another, (for *not knowing the Truth, they are not made free by it*, John 8. 32.) dare not ſpeak out their mind freely, *with authority*, Mat. 7. 29. but, like the Scribes, (*that receive honour of one another*, yet pretend the publick good) with ſome dependance always upon their fellow Watchmen. *Propter ignorantiam Anima ſubjugatur*: the Soul of ignorant men muſt deſpondently ſubmit to fawning and complaiſance, (what a wiſe man needs not do) that they may paſs for Learned: and ſo, *quemadmodum ſcabunt mutua muli*, paſs by each others Errors, and admire and applaud the Works of one another, that theirs reciprocally may be paſſed by, and go in the World uncontrolled: whence, as one wave doth follow, and is followed it ſelf of another wave, and this again of another wave; they follow one another, and proceed from one new-found non-ſenſical poſition,

ſition, to a thouſand of that kind; concurring all together in raiſing a whole building of the like materials upon it, as I ſaid. For what a vaſt collection might be made out of all their voluminous Writings, not only in general of all the abſurdities that are contained therein, but in particular of thoſe written upon one ſubject; as, for inſtance, this pretended Weather-glaſs. Whereas, (except ſome few knacks *Boyle* hath bought of other men) I know not, and have not (though I have enquired) learned that any new thing worth the Printing is ſet forth and contained in their Works; or any material Truth is to be found in the great many Writings and Books that go under *Boyle's* name, which he hath not rather defaced, than any way made out and illuſtrated; whereof ſome ingenious men whom I am aquainted with, could give inſtances enough, were it worth their while and mine. But if while they run on thus blindfold, and without controul in theſe their *fooliſh* conceits *and vain imaginations*, Rom. 1. 21, 22. they did not detain *the Truth of God in unrighteouſneſs*, v. 18. not only in *changing into a lye* and falſhood, *what is ſeen and underſtood*,

derſtood, v. 20. concerning his inviſible *power from on high*, that is, his inviſible Spirit, Luk. 24. 49. Act. 1. 4, 8. and depriving man of what makes him the Image of God, and *to know more than the beaſts*, Job 35. 11. but alſo in deviſing new Errors to oppoſe Truth, whenever it breaks out of the holes wherein by the ſubtilty of the Devil, and mans deſpondency of mind, it is kept buried; I would ſtill hold my peace, and ſuffer them to go on without check and correction. But ſince, though their opinions have been fully refuted, they do ſtill, as I ſaid, out of the pride of their heart, and of the luſt of their *evil* prejudiced *eye*, continue to ſtudy how to make ſome ſleeveleſs anſwer; and call the Author himſelf of Truth, who is clearly ſeen, being underſtood from his working in the Believers, the Agent of the Devil, *pag.* 10 and his Doctrine, a Doctrine of Devils, *pag.* 11. inſtead of putting off their Phariſaical eye, to acknowledge their Errors, to convert, and *learn to come to the knowledge of the Truth*, Prov. 28. 13. 2 Tim. 3. 7. I will not keep ſilence, Iſa. 62. 6. but *blow the Trumpet* aloud, Ezek. 33. 3, 6. and proclaim to the World their malice,

malice, their ignorance, their pride, their hypocriſie.

Do you think, though you cover your tranſgreſſions as *Adam*, *Job* 31. 33. you Shepherds that feed the Flock with Nonſence, not with Knowledge, you Watchmen ſpeakers of lyes, though you pretend otherwiſe, *pag.* 19. that you ſhall eſcape Scot-free, to give out ſtill that your ſelves are *the great power of God*, Act. 8. 9, 10. and that I ſhall ſpare you, and pay you the honour due to the Miniſters of God? No, no, I will *ſmite you that the ſimple may beware*, Prov. 19. 9,25. I will, though but a worm prepared for this purpoſe, *Jonah* 4. 7. *ſmite the gourd* in whoſe ſhadow you ſit now ſo pleaſantly; make *the top of* your *Carmel*, your pride and fame, *to wither*: and removing from you your Fig-tree-leaves covering, and plucking off of your backs the Cloak that *Doctoratus* and making of many Books hide your ignorance under, I will make all the World ſpectators and witneſſes of your ſhame and nakedneſs. Ere long *your day, and the day of your Viſitation will come*, Micah 7. 4. and at the great day *Rome*, *Mecca*, and the *Indies* ſhall be *more tolerably* dealt with, than you and your Church,

Church, *Mat.* 8. 11, 12. *Mark* 12. 40. *When the Lord roareth from Zion, and uttereth his voice from Jeruſalem,* (his Church) *the habitation of the Shepherds* and Watchmen *doth mourn,* and is deſolate, *Amos* 1. 2.

But, to conclude the diſcourſe concerning the Weather-glaſs, before I go further, I judge it convenient to add to what hath been ſaid of the cauſe of the Column riſing to its uſual height, this more exact account, and further reaſon of it: to wit, that the World, being a coherent Plenitude, *& omnium corporum ordo & diſtributio,* (whence it is called *Mundus*) admits of no *vacuum,* and its parts of no *chaſma* within, and between themſelves; and not only its ſaid parts (ſuch as the Earth, the Water, and the Air) ſtand in a due proportion to each other, as *Solomon* witneſſeth, *Eccleſ.* 42. 25. but all other things likewiſe are diſtributed therein in order, that is, by weight, by number, rule, and meaſure, *Prov.* 20. 10. (without which its fine order cannot be long preſerved) from whence, a certain portion of ſpace hath been meaſured, and a certain proportion of weight aſſigned to each in their common receptacle and lodging, the place

of

of all created Bodies, the World; which proportion they cannot extend beyond or exceed, without an inconvenience repugnant to their order, and to the perfect wisdom of their Almighty Maker: and so the Air (as being one of the most bulky Bodies and parts of this World) cannot reach beyond the space, nor exceed the *pondus molis* allowed unto it, nor stretch it self in one place, except part thereof doth shrink and condense in another; nor move from its place, except another Body makes room, and either part of it self, or some other next Fluid follows and succeeds to it: much less can the next Fluid go beyond it in these things, whilst it is *ascending* like it, to be its Vicar; that is, exceed the *pondus molis* which the Air should have, if it were condensed into as close a texture as it (the next Fluid) hath; and extend beyond the space which is allowed to the Air: as it would, if what riseth of it to succeed and to supply the place of the Air, that is, the Column thereof, should rise to a greater height than that it usually hath: for then it would have more weight, and (if rarefied into as loose and thin a texture and consistence as the Air) not

not only take up more room than comes to the ſhare and proportion of the Air, but extend beyond the bounds ſet to the Sphere of the Air, and with it, to all other more denſe and heavy Bodies: which were more inconvenient than ſuch inconſiderable *vacuum* and disjunction, as that which can be by all the skill and power of man introduced in the World. And therefore, though the World is a coherent Plenitude, which admits naturally of neither vacuity, nor *chaſma* or ſolution of its continuity; yet, ſuch *vacuum* being a far leſs inconvenience than were the riſing of the Column higher than it doth, the diſcreet *ordo mundi*, which is a Law thereunto, will rather admit of it, as the leſs, than of the worſe; and ſo, to avoid the worſe, it ſuffers the Column to riſe in due proportion to the weight of the Fluid whereof it is a Vicar; and provides at the ſame time, that the derelicted ſpace ſhall not be abſolutely empty, but only in part; by cauſing the Air, which is pent up between the Column and the Pipe, to rarefie and to dilate it ſelf ſo as to ſupply in part the ſaid derelicted ſpace: (for, note well that when the Pipe is filled with *Mercury*, the

the Air is not all driven out of it, but ſome ſmall bubbles thereof remain included between the *Mercury* and the Pipe, which may be ſeen by diſtinct ſpots round about, and from the top to the Baſe of the *Mercurial* Column; and which, when the Column ſinks, ſubſide not along with it, but enter in the void ſpace as faſt as the *Mercury* that pent them againſt the Pipe leaves it void by ſubſiding.) And as a greater void ſpace hath a circumference greater than a leſſer ſpace, and ſo yields, *ratione ſuarum diametrorum*, more place for the *Mercury* to pent up more bubbles of Air againſt it than the leſſer, ſo it is ſupplied as much: and needs not *per* conſequent (if it were able to draw) draw more, and make the Column riſe higher, in proportion to its greater height or depth; as our modern Sages have in their great School-wiſdom argued that it ought to do: affirming that the Ancients were ſo dull and ſo ſilly as to think it *would do ſo*; and as not to be aware of ſome weight and gravity in the Air when compreſſed: though ſome of the Ancients have ſhewed them that not only they well knew the contrary, but, even without the help of their long kenning

Specta-

Spectacles, ſaw as far again as they; *viz.* the *æquipondium* of Fluids *in aſcenſu*, or whilſt they are aſcending, as the *Mercurial* Column hath before been ſhewed to do, and their mutual ſucceeding and relieving each other *per neceſſitatem Divinam*; which is a great ſecret, to our Divine. And to this purpoſe, ſaith one, who being but a Heathen, knew God better than they do, to their ſhame, *Hippocrates* in *libr. de Diæta*; *Lex Divina omnia in hoc mundo cohibet, divina & humana ſurſum & deorſum viciſſim diſtribuens; commeant & tranſmoventur illa huc, & hæc illuc, & omni quidem tempore; illa horum, hæc vero illorum res peragunt, & quæ quidem faciunt neſciunt, quæ vero faciunt ſcire videntur; & quæ quidem vident non cognoſcunt, & tamen hæc omnia neceſſitate divina contingunt, & quæ volunt & quæ nolunt; illis autem huc, his vero illuc commeantibus & invicem commixtis, fatalem ſuam ſortem quodque complet, Divina namque mens edocuit, ſua opera imitari, licet quæ imitantur ignorent.* And one of the old Divines, after he had obſerved *the ballancing of the clouds, the wonderful works of him that is perfect in knowledge*, Pſal. 104. 9. Job 37. 16. and the pro-

portion God's works ſtand in *againſt each other*, Eccl. 42. 25. teacheth our Reverend a more dutiful Leſſon, *Pſal.* 104. 24.

O Seigneur Dieu, que tes œuvres divers
Sont merveilleux, par le monde univers!
O que tu as tout fait par grand' ſageſſe!
La terre en eſt pleine, & de ta largeſſe.

Which wiſdom the wiſe Worldlings, who ſee not ὀπτίγεια, much leſs ἐπουράνια, *John* 3. 12. cannot ſee and *juſtifie*, *Mat.* 11. 19. 1 *Cor.* 2. 8. and ſo give glory for it, like *David*, who underſtood it well, *Pſal.* 92. 5. to the moſt wiſe God, *Rom.* 1. 21. They *that regard not the works of the Lord, neither conſider the operation of his hands*, Iſa. 5. 12. do ſcarce think that his wiſdom, which hath diſpenced all things by weight, number and meaſure, and made all things to ſtand in order and proportion, is ſo palpable and viſible in particular effects and vulgar *Phœnomena*, as that the riſing of the Column no higher than to its ordinary ſtation, ſhould be referred to it.

Having ſeen how far your great School-learning hath brought you on your way towards the knowledge of what is done upon Earth,

Earth, as it were before your eyes; and it appearing alſo from what hath been ſaid before, that it brings you no further towards the believing and knowledge of what Chriſt calls ἐπουράνια, that is, true Chriſtian Divinity: it were not amiſs to ſee and examine how much good, Metaphyſick and Logick, and the like parts of your School-breeding hath done, and doth you towards the Preaching of Chriſt. But, leſt this diſcourſe ſhould ſwell to a greater bulk, than that I at firſt intended, I do referr this to the conſideration of all rational Teachers, and all true Authors of Books, appealing even to *Boyle*, and to *Wallis* himſelf, and *Stillingfleet*, and others Univerſity-Pillars, and great Princes of their Sect, for the uſe they make of them, and for the good theſe do them in compoſing their Sermons and Books of Divinity. And affirm, that if they had tarried to write, until their skill in Metaphyſicks had ſupplied them with method and matter enough for it, and not altogether made uſe of Commentaries, and of their own natural parts, ſenſe and reaſon, and wit, they had not yet to this hour finiſhed one ſingle ſheet. Nay, if the beſt Logicians, when they diſ-

pute in the Schools, and have emptied their Quiver of the Syllogiſms they had prepared in their Study, did not, laying by their rules, flee for help to common ſence, and to what their Experience and their Reaſon ſuggeſts them, they could ſcarce make up the hour which they are to diſpute in; and much leſs make a whole Book, that would take up two or three days time, or more, to read it; by thoſe their rules of Logick, which, among all the Scholars I have ſeen, and asked, no man was the better for towards the apprehending and the deciding of any controverted truth, when, from the contemplative part of his tedious Learning, he paſſed to the practice: thus being *ever learning, and never able to come to the knowledge of the Truth*, 2 Tim. 3. 7. Beſides, what uſe can you make of what is ſo defective, that it is not only ſlighted, but quite rejected by ſome of the greateſt Maſters of your School-learning? as for inſtance, by *Ramus* and his Tribe, by *Teleſius*, *Campanella*, *Verancius*, the Lord *Bacon*, and others, who do utterly condemn *Ariſtotle*'s Metaphyſicks, *tanquam farraginem quandam & maſſam inconditam doctrinæ ex Theologia Naturali & Phyſicæ*

Physicæ parte de anima congestam, & sublimitate quadam Sermonis turgentem, saith the Lord *Bacon*; and that, *ex contrariis sententiis contexta, & tam obscuris tenebris obruta sit, ut nec Dædalus quispiam ejus methodum reperire possit*, saith *Verancius*; adding, *excutiamus ergo ex mentibus nostris hanc male conceptam, ut quæ nusquam est, chimæram.* The like may be said of your Logick, and *à Logica libera nos Domine*, saith *Austin*: And for Ethicks, such as they are taught by you, and practiced amongst you, such is the advantage and benefit got thereby, that all illiterate men may rather say, the Lord have mercy upon the Masters and Scholars that study them, than wish for the benefit they think to receive by them. *Verily*, said an Author, *the doctrine of the School-men hath allayed and perverted even the desire of knowledge which God hath planted in man; and the many distinctions and divisions translated from thence to Divinity, hath set all Christendom on fire, violated the peace of many Kingdoms, and occasioned more Sects or parties in Religion, than there are opinions and Sects in Philosophy.* Which is the good it hath done, and is like to do, so long as it

ſhall be preached for, and ſo much encouraged. The erecting and founding of all Univerſities and Colledges for Learning, is from a Heathen principle; and begun in Chriſtendom at the decay, and for want of the true knowledge of God.

Now this, and the like wiſdom to that of our Sages, being all the advantage that the School and Scholarſhip of thoſe who are look'd upon as great Maſters in Learning, affords us, and produceth; what good are we to expect from the ſame for our ſelves? And ſince they are forced to lay aſide their Learning, and to apply themſelves to the uſe of common ſence, and of natural reaſon in debating and handling a Philoſophical and Divinity matter, what reaſon hath any man of ſence, though illiterate, to deſpond of his own ſtrength, and to relye upon them, becauſe they are Scholars, and have taken their Degrees in the Univerſity, for the right underſtanding of what he is to believe, and for the explication of any place of Scripture? And ſince they who own themſelves to be capacitated for Preaching with nothing elſe, or very little more than the ſaid Humane Learning, make little or no uſe

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of it in compoſing their Sermons and Books of Divinity, (for ſtuffing of a Sermon with the various readings of ſome original word, and the divers opinions of the Authors on a Text, as ſome of their Learned do, *miniſtring rather queſtions*, ſcruples and controverſies, *than* a ſatisfactory and *godly edifying*, 1 *Tim.* 1. 4. which is found in the bare expoſition and knowledge of the meaning of the Text, is not of any uſe towards ſound Goſpel-preaching, and ſo, is not a uſe made of it towards true Preaching) what reaſon have they to think that the Apoſtles of Chriſt, who they grant had ſomewhat elſe than the ſaid ordinary Spirit and Humane Learning, have been neceſſitated to uſe it in their Preaching?

Alas, it is not by much Learning, and by reading more learned Books than another, that we know better than he Chriſt, and the ſence of Scripture! And though we be, like St. *Paul*, and like *Nicodemus*, Maſters in literature, brought up in Divinity, skill'd in the Law, and Goſpel, (for *Paul* being well verſed in the controverſies of his time, and very deep engaged againſt Chriſtians, *Act.* 22. 4. --- 26. 9. cannot rationally be ſuppo-

ſed more ignorant of the Goſpel-doctrine, before he was converted, than all the Lip-Chriſtians are) yet, until *it pleaſeth God to reveal his Son in us*, as in him, *Gal.* 1. 16. we are as far as he was to ſeek in the true meaning of the ſaid doctrine of Chriſt, and as much in the dark, as to his ſaving knowledge: until it *be given us to know the myſteries of the kingdom of Heaven*, a Turk, a Jew, a Heathen that can read the Old and New Teſtament, and we Chriſtians, underſtand Chriſt all alike, *Mat.* 13. 11. until he *that hath the key of David opens* Scriptures, no man, ſaith he, *Rev.* 3. 7. openeth them: till the Son of God *doth come, and give us underſtanding to know him by*, 1 John 5. 20. the Scriptures ſpeak unto us in Parables, *Mark* 4. 11. and are not capable alone, without the other witneſs *that teſtifieth of Chriſt*, *John* 15. 26. to ſuggeſt us any true and real knowledge of him: till *the Comforter doth bring whatſoever Chriſt hath ſaid unto our remembrance*, John 14. 26. we neither ſee in ſeeing, nor underſtand in reading, what we read concerning him, *Act.* 8. 30, 31. The Scriptures are unto us a Parable every where, *Jo.* 16. 25. and like an imperfect Tale, and full

of

of contradictions, 1 *Cor.* 2. 14. which we believe no better (though the Lip-Christians perſwade themſelves to the contrary) than the Turks, the Jews, the Heathen, and all thoſe Sects which we count erroneous, and the worſt of all Chriſtians, *Mat.* 13. 13. And the Scriptures are to us like the Book of the Law, loſt in the days of *Amon* and *Joſiah*, 2 *Kings* 22. 8. *hiſtoricè* underſtood and believed; but neither their full contents, nor the depth of their meaning, better known than they were then: for as the Jews did not think but that the Law was fully known, and duly ſatisfied by the few Ceremonies and Shews performed all thoſe days wherein the Book was not found, and what it contained peruſed and conſidered of, yet after they had found it, and read it attentively, they perceived otherwiſe, *v.* 11. ſo we fancy that we are (by learning ſome few notions out of our Catechiſm, and hearing a Chapter read, and a Sermon preached or repeated now and then) well informed of the drift and true meaning of Scripture, and are fully inſtructed and made wiſe to Salvation: but when we begin once to mind what we read of them, in hearing to

underſtand, and in ſeeing to perceive what we hear and ſee therein, our eyes, which like thoſe of the blind man of *Bethſaida*, *Mark* 8. 22. did firſt but ſpy out or ſee ſome few things confuſedly, *v.* 24. are reſtored, *v.* 25. and we do then become ſenſible indeed of our paſt ignorance, when we find in the Field of Scripture *the hidden treaſure*, Mat. 13. 44. *the old things* of the Vicar, *pag.* 9. (which yet are all *new* to us when we come to perceive them, thus being both new and old, *v.* 52.) which our eyes, like *Agars*, *Gen.* 21. 19. were held from ſeeing before, though we had read the ſame place over and over often, learned without-book, and have of it a full remembrance. *He that hath ears to hear*, or underſtand, *let him hear*; needed not to have been ſaid, and proclaimed ſo often, if the ſence were plain to all, and all the men that can hear and underſtand, were capable to underſtand the meaning of what the Scripture ſaith there. *Many great Prophets and Kings have deſired to hear what the diſciples of Chriſt hear, and have not heard it*, ſaith Chriſt, Luk. 10. 24. and ſhall they that are not made Kings and Prieſts with the Unction of Chriſt, the only Maſter, perceive and

and underſtand it? *God manifeſt in the fleſh*, is *without controverſie ſo great* and deep *myſtery*, 1 Tim. 3. 16. that none but the Spirit of God, *which ſearcheth all things*, 1 Cor. 2. 10. can *juſtifie*, that is, know and acknowledge this *wiſdom hidden* in a *myſtery*, *which none of the Princes of this world did* ever *know*: but thoſe only whoſe Faith doth *ſtand in the power of God*, v. 5, 7, 8. and that are, like St. *Stephen*, Act. 6. 8. --- 7. 55. *perfect and full of Spirit*. *Eye hath not ſeen, nor ear heard, nor heart of man* conceived this hidden wiſdom of God, which *the Angels* themſelves *deſire to pry into*, 1 Pet. 1. 12. *but God reveals them* unto the faithful *by* his Spirit, 1 Cor. 2. 10. *I will get me unto the great men, and ſpeak with them*, (ſaith *Jeremy* for all times, ch. 5. 5) *for they have known the way and the judgment of the Lord*; but they have altogether *broken the yoke, burſt the bonds*; *they ſteal every one my word from his neighbours* books, ch. 23. 30. and ſeek honour and applauſe; ſo that they cannot believe, and the knowledge of Chriſt is not manifeſt to them, *John* 14. 21, 23. and ſo they cannot make it manifeſt to other men, as I have ſaid before. The true and the only way to have

have it manifeſted, is to become humble and meek, *Luk.* 18 17. *Mat.* 18. 3 and to be born of water with the tears of repentance, *John* 1. 31. --- 3. 5. *Luk.* 3. 3. confeſſing and forſaking the ſins paſt, *Prov.* 28. 13. like *Zacheus*, *Luk.* 19. 8. and then doing righteouſneſs, we ſhall be accepted of with God, like *Cornelius*, *Act.* 10. 35, 44. God will love us, *John* 14. 23. and meet us, *Iſa.* 64. 5. and make himſelf manifeſt (by the underſtanding he will give us, 1 *John* 5. 20.) unto us: whilſt he is neither known nor perceived of the world, *John* 14. 22. *The meek will he guide in judgment, and the meek, or lowly in heart, will he teach his way*, Pſal. 25. 9.

Verily, the firſt entrance, or initiation into the myſteries of the kingdom of Heaven, begins at the ſingleneſs of eye and humility uſual to a little child, who is not ſelf-conceited, nor pre-poſſeſs'd with any prejudice and opinions, but receives what he is taught, and endeavours both to learn and to underſtand it well, without murmuring at it, and arguing againſt it, and deriding his Teachers, as the proud *Phariſees* did: for as by Pride *Adam* fell from knowledge and righteouſneſs, (which two the Image of God,

God, or the Heavenly kingdom, doth, ſaith St. *Paul*, *Epheſ.* 4. 24. *Coloſſ.* 3. 10. conſiſt in) ſo by Pride men continue fallen, (think *to be as Gods*, taking upon themſelves *to judge both good and evil*, Gen. 3. 5. not owning their ignorance) and do not embrace the contrary way to Pride, which is the beginning of their riſing up again. And as all men are *fallen ſhort of the Image of God*, Rom. 3. 23. 1 Cor. 11. 7. and are all guilty of pride, prejudice and ſelf-conceit; as it may be gathered from the averſion all men, the higheſt and the loweſt, from the moſt learned Doctor, to the ſillieſt Country child, ſhew againſt all other Sects, and againſt the Traditions which they do not hold themſelves, as not to hear Truth it ſelf, if one of a diſſenting party from them ſhew it them; being fully perſwaded (though without ever ſo much as calling into queſtion whether it be ſo or not) that they are in the right way, and that all wander out of the right way but themſelves; ſo, all that will be ſaved, or riſe again from the fall, or death *Adam* died of, above 900 years before his temporal death, *Gen.* 2. 17. --- 5. 5. muſt come in through this entry, I mean through ſingle-

neſs

neſs of heart, and humility. For *did any of the proud Phariſees believe in Chriſt*, John 7. 48. whilſt *the* more humble *vulgar*, that pretends to no learning, *heard him gladly*, ſaith St. *Mark* 12. 37. *and received him readily*, *Luk.* 19. 6. The poor and humble vulgar is nearer the kingdom of God, than the moſt learned, *Mat.* 5. 3. *by the mouth of Babes Gods praiſe is ſtill perfected*, Mat. 21. 16. *Bleſſed be thy Name*, O Lord, *that thou doſt reveal thy Truth*, to none but ſuch as receive the ſame *like little Babes*, Mat. 11. 25. Certainly Pride, and the School-learning which *puffs up* with Pride, 1 *Cor.* 8. 1. is, and ever was the cauſe of general and private, *Jewiſh*, *Romiſh*, and *Engliſh* Proteſtant Apoſtacy: Out of pride, Angels and man fell from Heaven into Hell, (which is *in outer darkneſs*, whereas *the inheritance of Saints in the light*, Coloſſ. 1. 12. *within*, Luk. 17. 21. doth begin from a *ſingle eye*, Mat. 6. 22.) and out of pride, Clergy-men are the firſt in all Ages, and among all parties, that *reject*, and make others reject *the counſel of God*: and it is to be obſerved, that upon this ſame account the Clergy is the Author, and hath ever been Author of all the perſecutions that have been

been for Religion, *Act.* 13. 8, 44, 45. *Lam.* 4. 13. as it was typified, by *Levi* ſlaying *Hamor* and *Shechem*, with all their men, on no other pretence but, *why ſhould he deal with our Siſter* (that is, our Church) *as* though ſhe were *a Harlot?* Gen. 34. 31. Which the Proteſtant *Levi*, *brother in iniquity* to the old Chriſtian *Levi*, that is, the Popiſh Clergy, is upon the ſame account as ready to act likewiſe, that is, to ſlay any man that makes ſo bold as to ſhew that their Church is a Harlot, and to ſpeak againſt that which ever made *the Prieſts heart glad*, Judg. 18. 18, 20. Indeed not immediately, no more than *Levi* their type; but like the *Phariſees*, (who did not ſet upon Chriſt at firſt ſight to deſtroy him, whence the people thought him mad when he did (becauſe he knew the hearts of the *Phariſees*, and foreſaw what the pride thereof would drive them into, *John* 2. 25.) tax them for it long before *they went about to do it*, *John* 7. 19, 20.) by degrees, as by calling him firſt the *worſt of Chriſtians*, *the Agent of the Devil*, a Fool, *an Enthuſiaſt*, and (if they cannot anſwer what he ſaith) a Blaſphemer, a *Beelzebub*, *Mat.* 10. 25. and at laſt, perſecute him openly:

ly: which is what I look for at their hands, when they know me.

Neither is the said knowledge of Christ, and how to preach him, to be learned out of Books, as from the testimony of the Word of Prophecy, from the relation of *Paul*, *Luke*, *Matthew*, or from reasons or arguments drawn from thence by one man for another; but as in the dark only: they serving us but *until the bright and the morning Star*, and *the Sun of Righteousness*, the holy Spirit of Christ, *that testifieth of him*, John 15. 26. --- 5. 32. and that *teacheth men all things*, *dawns* and shines *in our hearts*, 2 Pet. 1. 19. for when *that Sun is risen upon* earthly-minded Souls, they enter into *Zoar*, Gen. 19. 23. (the turning of the Anger, and the beginning of *the Love of God shed in their hearts*, by the Spirit of knowledge, *Rom.* 5. 5.) knowing Christ then, not because of the words of other men, but by reason that themselves have also within themselves the same teacher others had; which by enlightning their minds, doth perswade and convince them, by the same reasons he did suggest to those other men, *that he is* indeed *the Christ and the Saviour of the World*, John 4. 24.

4. 24. Otherwiſe unto this day, *when Chriſt, or Moſes is read, a vail is upon their hearts,* which is not *taken away* but by a true *converſion unto the Lord, the Spirit*; by the which we *are changed from glory and* from knowledge, *to glory and* to knowledge, into the glorious Image of God in knowledge, *Coloſſ.* 3. 10. 2 *Cor.* 3. 15, 16, 17, 18. and if the Scripture be true, no man comes to the knowledge of the Son, but *he to whom the Son will reveal* himſelf, *Luk.* 10. 22. *John* 10: 30. --- 14. 9. The Revelation of Chriſt, (or the knowledge of Chriſt to be revealed to man) is written unto the *ſeven* true *Churches* only, that is, to the only true members of the Church of Chriſt, and *ſealed with ſeven ſeals,* Rev. 1. 1. --- 5. 1. *No man in heaven or earth but the Lamb,* who hath and ſends the ſeven Spirits of God, whereby he doth make us Prieſts, that we need no more be taught of Prieſts, being taught of God, *Iſa.* 54. 13. *Jer.* 31. 34. *can open or look therein, Rev.* 3. 7. Surely, the knowledge of Chriſt puzzleth the Angels themſelves, 1 *Pet.* 1. 12. much more *men who are born like the* dull *Colt of a wild Aſs,* Job 11. 12. *and dwell in houſes of clay,* ch. 4. 19. and who *having never ſeen*

the Father at any time, John 1. 18. 1 Tim. 6. 16. (for *the world hath not known him*, John 17. 25.) cannot ſee, or know the Son: for *he that hath ſeen the Son, doth know the Father* alſo, *ch.* 14. 7, 9. So that no natural man, (ſuch as all the Sons of *Adam* are by nature) as he never ſaw or knew the inviſible Father of all things, the Deity; can ſee, that is, know the Son who is inviſible alſo, from the bare teſtimony of the holy men of God: but the ſpiritual man only, which is born of God, and able therefore, *John* 6. 46. to ſearch even *the deep things of God*, knows the Father and his Son, and underſtands this *hidden wiſdom*, the knowledge of them; which is a great *fooliſhneſs*, but indeed a great ſecret, to the School-men, and other learned *Princes* of this world, 1 *Cor.* 2. 14. *John* 14. 7. *fleſh and bloud*, or all the skill and learning carnal men have, *cannot make known* unto them the Son of the living God, *Mat.* 16. 17. *but the Father*: witneſs thoſe whom the Lord ſpake theſe words to, *viz.* the Apoſtles themſelves: who, though they were taught of him, *for when they were alone he expounded unto them all things*, which concerned the myſteries of his kingdom, *Mark* 4. 11, 34.

yet

yet not only for ſome time after they had been with him, *Mark* 7. 18. but even when they had heard all that which he was to preach and teach them by word of mouth, *John* 16. 12. --- 17. 4. that is, after that he was riſen again from the dead, far from underſtanding it, they underſtood not ſo much as that the Scriptures foretold or meant any thing of it, *Luk.* 24. 25, 45. *John* 20. 9. until their underſtandings were opened by Chriſt breathing the Holy Ghoſt upon them, *v.* 22. And much leſs therefore can we, who are not only as blind and dull as the Apoſtles were before their ſecond birth, but never converſed with, and never were taught of Chriſt, but of ſuch ignorant men as we are; underſtand Chriſt, the Goſpel of his kingdom, and what the Scripture teacheth, better than the Apoſtles, before *the eyes of our dark minds or underſtandings are enlightned*, as theirs were, *by the Spirit of wiſdom and of revelation for the acknowledgement of Chriſt*, Epheſ. 1. 17, 18.

This is worth obſervation: and becauſe this very thing was denied by Eſquire *Boyle*, and ſome ſuch other learned Scribblers of Divinity, I think it not amiſs to obſerve yet

further, that, although the Apoſtles had ſeen Chriſt ſtill the winds and waves, cauſe the Fig-tree to wither, and twice multiply the bread, yet they were ſo *ſlow of heart* to underſtand or believe, *Luk.* 24. 25. that not only they could not do the leaſt ſign in his name, but did not believe him able, without taking thought or care for the bread that periſheth, and for the leaven thereof, *Mat.* 16. 11. to preſerve them from ſtarving: and that he calls them *faithleſs*, v. 8. Mark 9. 19. uſing theſe expreſſions almoſt on all occaſions, *viz. how is it ye have no faith?* Mark 4. 40. *Are ye alſo*, like the world, *ſo without underſtanding?* ch. 7, 18. Mat. 15. 16. *perceive ye not yet, neither underſtand?* Mat. 8. 17. *how is it that ye do not yet underſtand?* v. 21.--- 9. 32. and are ſo ſenſual and groſs, that you *ſavour not the things of God, but the things of men?* Mat. 16. 23. From whence, if they that heard his doctrine out of his own mouth, that were conſtant beholders of his wonders and miracles, and were to be, what they did become ſince, great and chief men among the true believers, could underſtand no better (until they had received the gift of the holy Ghoſt) the things which they

they ſaw and heard; what reaſon have we to think, that they who are born, nay bred at the Univerſities, *like the Colt of a wild Aſs*, Job 11. 12. do believe and underſtand the ſame things better than they, when they can no more than they, *Mark* 9. 19. do the leaſt Chriſtian virtue; and reliſh the things of God, ſo much as to deny their vile paſſions in the leaſt, *Mat.* 16. 24. and leave, upon the account of his promiſe, *Mark* 10. 30. Houſes, Lands, Country, Parents and Children for his ſake, and the Goſpels? for who among the preſent Preachers of the *Engliſh* Church, doth leave and venture even the uncertain hope he hath of a mean ſettlement here, to go and preach the Goſpel, not in *Turky*, or in *Spain*, (as *Tillotſon* doth object to ſome that diſſent from him) but in *Carolina*, *Virginia*, and *New-Jerſey*; where they may do it without danger, and find more hearers ready prepared for them, and willing to allow ſomething for their ſubſiſtence, than ſome of thoſe great many who flock from all parts of the Country to *London*, as the beſt Market-place to *make merchandize* of their Sermons, *and Souls of men* in, Rev. 18. 13. Gal. 4. 17. do meet with in many

years. And if for *ſaying theſe things*, ſome of them ſhould ſay to me, as the Lawyers ſaid to Chriſt, *Luk.* 11. 45. *thou reproacheſt us alſo:* let them *ſhew me* by *their deeds*, Act. 19. 18. how much they believe better than the ſaid ſpectators of Chriſt his works of wonders, *John* 10. 38. that they need not *to take thought for what they ſhall eat or drink*, and that Chriſt would be as good as his word, if they did but *ſeek firſt the kingdom of God*, Mat. 6. 31, 33. for God is *no accepter of perſons*, and of parties: and whoever doth thoſe things, is no more excuſable than they whom my diſcourſe is chiefly intended againſt. Nay let them ſhew me that Sect, which is not as ready as thoſe Beholders of Chriſt, *Mark* 9. 38. *to forbid* true believers to ſhew by their acts of Faith that they do truly believe, except they *follow*, that is, become of one Sect with them, and receive from them the ſame token and name of the Beaſt, *Rev.* 13. 16, 17.

Therefore this underſtanding, knowledge and belief on Chriſt, being not obtained by the ſtrength of wit and learning, nor from the Scriptures alone, even when preached by Chriſt himſelf to the Apoſtles, but by the help

help of the light of the holy Spirit of God, which is his free gift, *Mat.* 13.11. *John* 6.65. how ſay the Vicar and *Hales*, that all Preachers have a great neceſſity of Learning; and that *otherwiſe than out of the Apoſtles and other holy mens Books, the Spirit ſpeaks not to men?*

Now (to return to the main ſubject in hand) it appears from the manner of working of the extraordinary Spirit in the Apoſtles, that all Chriſtian believers do feel the ſame in themſelves; and that it is no more than what they may pretend to, even the Biſhops themſelves, or Vicars being Judges: for they ſay, *pag.* 13. that *whenever any man experiences the genuine operation of the* ordinary Spirit under the Goſpel, *he finds a vaſt alteration in the ſtate of his mind, his apprehenſions of things are far different from their former ſelves, when he was under the command of luſt and prejudice; he then better ſees the nature of things, and thoſe ſeveral excellencies that are in them: he pitches upon objects which are every way more agreeable to the delights, as well as neceſſities of his Soul, than the huſks he formerly fed upon*: and *pag.* 9. they ſay, that *its buſineſs is to enlighten our*

dark faculties, whereby we may ſee the beauty and excellency of thoſe divine objects that are propoſed to our underſtandings, to ſtrengthen our good purpoſes for an holy life, and to excite our affections to a love agreeable, &c. So that even from this ſame deſcription of the working of the ſaid ordinary Spirit, by Maſter Vicar, (which makes it almoſt the ſame as that which I have ſhewed was ſeen in the Apoſtles) it follows, that the ſame extraordinary Spirit the Apoſtles had, is found in all Believers; and that therefore in reſpect of them that believe in Chriſt, it is but ordinary: and ſo, that the diſtinction of an ordinary and extraordinary Spirit among Believers, as not grounded in Scripture, is erroneous and falſe: and an old Sophiſm hammer'd, even from the time of 1 *John* 4.3. in the ſhop of Antichriſt, *who denies the coming of Chriſt* by the Holy Ghoſt, to us whilſt yet *in the fleſh*: binding the ſtrong influence of it in the believers, or limiting its power to the meaſure of his own Spirit, *which is not ſo great*, v. 4. giving out that any but the ſame he hath, is ceaſed: and thus by reducing the mighty Spirit ſome have, to the level of his own mean ordinary Spirit,

doth

doth (to the withſtanding of the kingdom of Heaven, *Act.* 11. 17. which *is in the Holy Ghoſt*, Rom. 14. 17. that he may preſerve his own Earthly kingdom, which conſiſts in meer beaſtly affections, and a brutiſh ignorance) what he can to keep from men the knowledge of their moſt excellent Prerogative: thereby to make them ſit ſtill contented, and without ſenſe of their baſe deſpondency, *in the ſhadow of* that *death* all men dye of with *Adam*, from the very firſt moment of their life, until the time of their regeneration. O that Chriſtians were but left to their reaſon and Scripture in matters of Religion! for who is he, though never ſo careleſs of his future and eternal happineſs, that would not be glad, and ſtrive with all his power and might to obtain the gift of that which ſhews *and teacheth all things*, if he knew he might have it? But *woe be to you Doctors*, who, notwithſtanding your fair pretence to the contrary, *pag.* 11. do your endeavour *to keep* (by impoſing upon them your Doctrines and Traditions) from men *the key of knowledge*, Deut. 27. 18. and would ſcarce have allowed them any ſuch diſtinction, were not the exiſtence of Gods Spirit

in

in the Church ſo plainly taught in Scripture, that you dare not deny it! But yet a little while, and you will not ſtick to ſay, that both your ordinary and extraordinary Spirits are wholly ceaſed; if the two witneſſes of God, (*viz.* the Holy Ghoſt *that teſtifieth of him*, John 15. 26.--- 5 32: *and the cloud of witneſſes*, both recorded in Scriptures; and not recorded, to wit, thoſe that have been and are ſtill ſince the ſame were written) having already propheſied out near their time of 1260 years, hidden under their *ſackcloth*, do not prevent you quickly, *by ſtanding upon their feet, and killing the beaſt that* hath ſo long made War againſt them, *killed and overcome them*; that *the kingdoms of this* world may at laſt *become the Lords*, Rev 11. 15. Obad. 21.

Pray, had not the *Jewiſh* Church ſuch Spirit as you ſay, *pag.* 7. is continued to Chriſtians, *viz. ſufficiently helpful to them, ſuitable to their neceſſities, and to what God required of them in order to be partakers of his bleſſings?* and did they not underſtand as much of their Religion, and of the *Meſſiah*, as you of yours, and of him? that is, (witneſs the place above cited out of *Hales*, viz. *that*

that otherwiſe than out of the Apoſtles books, the Spirit ſpeaks not to you) as much as was related out of the Law, and of the ancient Prophets Books to them? and ſo, what doth the Spirit you pretend to, amount to? what greater priviledge have Chriſtians than they by it? what ſignifies Chriſt's coming, and their being anointed thereby for his Kings and Prieſts; dignities granted but to few men in the *Jewiſh* Church? what ſignifies the promiſe which God made, that all Nations ſhould be bleſſed by the ſaid coming of the *Meſſiah?* and in ſhort, what ſignifies the Prophecy in your Text? *In the laſt days I will pour my Spirit on all fleſh, and your ſons and your daughters ſhall prophecy,* (viz. by it) *Act.* 2. 17, 18. Now were the Apoſtles days more the laſt days than ours? and were only they and their children meant here by all fleſh? or elſe are *as many* meant, according to St. *Peter*, v. 39. *as the Lord ſhall* ever *call* unto the end of the World?

And to ſee which of *Peter*, or your Church, is in the right; that is, which explication, his or yours, is Orthodox: will you be pleaſed, my Lords, to be tryed here by

by your Peers; (for you will grant, I hope, that the Biſhops of *Antioch*, *Jeruſalem*, &c. were as good men as you are; and that we may as well ſay, my Lord *Paul*, my Lord *Peter*. my Lord St. *John*, and St. *James*, Biſhop, Archbiſhop, Primate, Patriarch, and Cardinal, and Pope, (except you grudge them the ſame honour the Papiſts allow them, who ſay *Peter* was one, and chief amongſt them) as ſay, *my Lord of* London, Henry *the Right Reverend Father in God*, to no man) and to allow of their ſentence out of Scripture Law, as well as *Peter* himſelf, and other Apoſtles did? *Act.* 15. 19, 15, 22, 28. Hoping which, I ſay firſt, that St. *John* by applying the promiſes of Chriſt concerning the Holy Ghoſt *teaching all things*, &c. John 14. 26, 16, 13. to all thoſe he wrote to, (all Chriſtians generally) 1 *John* 2. 20, 27. ſhews that they do not belong to the Apoſtles only, (as *Hales*, and you out of him, *pag.* 10. *lin.* 20. ſeem to take it for granted) but to all them that believe in Chriſt, *who ſhould*, as he ſaith, *John* 7. 39. *receive the holy Spirit after Chriſt was glorified*, which ſhould make the knowledge of all things to riſe and ſpring (like *wells of living*

living waters flowing out of their belly) from their heart within themſelves. And it is moſt evident that theſe Promiſes of Chriſt were meant to all his diſciples, that is, all that learn of him, ſince he did ſpeak to them all, as appears by *John* 15. 8. and by his new commandment given them at the ſame time, *ch.* 13. 34. --- 15. 12. which no Chriſtian will deny but that it doth belong to all the diſciples of Chriſt, and not to ſome few of them: and ſince Chriſt himſelf declares, *Mark* 13 3, 37. that *what he ſpake* to *Peter*, and *James*, and *John*, and *Andrew*, was ſpoken *unto all the* Servants of the *Son of man*, v. 34. and all them that are to *watch*. And we find accordingly, that not only ſome few great Believers in ſome Churches, but that all the Believers, and the whole Chriſtian Churches received the Holy Ghoſt.

And firſt, to begin at the viſible deſcent thereof, and with the firſt Chriſtian Church: The Apoſtles were no more than twelve in number, and yet hundred and twenty diſciples received the Holy Ghoſt on the day of *Pentecoſt*, *Act.* 1. 14, 15. for, as in the 14th. verſe, *they were all with one accord*, and

ch.

ch. 2. 4. all the very ſame diſciples *were fill'd with the Holy Ghoſt.* Beſides, v. 14, 15. *Peter with the eleven ſtanding up, lift up his voice, and ſaid, theſe are not drunken*; meaning ſome others, beſides the eleven that ſtanding, and ſaying the ſame with him, could not ſay *theſe* of themſelves, to wit, as many as ſome had ſaid *were full of new wine*, v. 13. that is, as many as they heard ſpeak with new Languages; which were not the twelve only, as appears by *ch.* 10. 46. --- 19. 6. Again, *ch.* 2. 38. *repent*, ſaith he, to the whole multitude of *Jews* that were come together to ſee them, *v.* 6. *and you ſhall receive alſo the gift of the Holy Ghoſt*; *out of which three thouſand ſouls were baptized*, v. 41. with Spirit, according to his promiſe, as appears from that they did continue *with one accord, and gladneſs, and ſingleneſs of heart*, v. 46. *in the fellowſhip of the Apoſtles* themſelves, *v.* 42. which fellowſhip they could not have, but *by the unity of the* ſame *Spirit* with them, 1 *Cor.* 6. 16, 17. *Epheſ.* 4. 3, 4. 1 *John* 1. 6, 7. Again, *repent ye*, ſaith he, *Act.* 3. 19. to another Aſſembly, (whereof ſee *verſ.* 11.) *that your ſins be blotted out, when the times of refreſhing from the preſence of the Lord ſhall come,*

come, and he ſhall ſend you Jeſus Chriſt the Comforter, (as he doth call him elſewhere) to refreſh and to fill you with the joy, *John* 15. 11. and ſtrength, riſing from his true power of life. Next, both the men and women of the Town of *Samaria, received the Holy Ghoſt*, Act. 8. 12, 16, 17. Then all *the Churches throughout Judea and Galilee, walking in the comfort and ſtrength of the Holy Ghoſt*, (whom they muſt have had therefore) *had reſt and were multiplied*, ch. 9. 31.

Afterwards, *the gift of the Holy Ghoſt was poured out upon the Gentiles likewiſe*, Act. 10. 45. as upon *Cornelius*, and his near Friends and Kindred, *v.* 24. and all them that heard the Word, *v.* 44. *who magnified God, and ſpake with new languages*, as well as the Apoſtles, *v.* 46. (here note well, that St. *Peter* applys *ch.* 11. 16. the promiſe of Chriſt, mentioned *Act.* 1. 5. to thoſe at whoſe occaſion he ſpake, *viz.* to the Gentiles, *ch.* 11. 1, 17. to confirm what he ſaith in *ch.* 15. 9. that *no* ſuch *difference* as that of ordinary and extraordinary Spirit *was put between them*; and to ſhew that it belongs to all the preſent Churches of Chriſtians, if (beſides that they were Gentiles heretofore, when the Goſpel

was

was brought into their Native Countries) they may pretend to as much priviledge as the Gentiles; as they do all, and to more.) And by course all their Churches *of Antioch*, ch. 13. 52. *of Ephesus*, ch. 19. 6. *Ephes.* 2. 17, 18, 19. & 3. 6. & 5. 18. *of Galatia*, Gal. 3. 2, 3, 5, 14. & 4. 6, 7. & 5. 5, 16, 25. *Corinthus*, 1 Cor. 6. 11, 19. 2 Cor. 11. 4. *Rome*, ch. 5. 5. & 8. 10, 11, 23. *Philippi*, ch. 3. 3. *Colossus*, ch. 1. 8. & 3. 10. and of *Thessalonica*, 1 Thes. 1. 5. & 5. 19, 20. 2 Thes. 2. 13. received the Holy Ghost. And in fine, the holy Ghost being the blessing that was promised in *Abraham*, Luk. 24. 49. Act. 1. 4, 8. & 2. 33, 38, 39. & 7. 17. & 13. 32, 33. Rom. 4. 13. Gal. 3. 14, 29. Heb. 9. 15. & 10. 36. & 11. 39. to all Nations, *Gen.* 12. 3. *Rom.* 4. 16. *Ephes.* 3. 6. whence St. *Paul* calls him the *Holy Spirit of promise*, Ephes. 1. 13. all their Churches in all Nations and places, if they were believing Churches, received it likewise, although the Scriptures give us no further account of it: and so might our Churches partake of the same blessing, if they would but believe as gladly as the Gentiles did; specially seeing *the Son of man comes to save* all men, *Mat.* 18. 11. and to

save

ſave them, as *Paul* ſaith, *Tit.* 3. 5. by regenerating, and reſtoring unto them, what they do all *come ſhort of* at their birth, *Rom.* 3. 23. the Holy Ghoſt, *John* 3. 3, 5. coming himſelf unto as many as *will keep his words*, *John* 14. 23. as being himſelf the ſame with the Comforting Spirit, *v.* 18. (by which being conceived, *Luk.* 1. 35. according to our Creed, in them; but brought forth by them, *Gal.* 4. 19. *Rev.* 12. 5. they become *his Mother* therefore, *Luk.* 8. 21. and ſo he becomes by this means *the Son of man:*) ſo that, though the whole Scripture afforded no inſtances at all of the Holy Ghoſt being given to other men beſides the Apoſtles; the ſaid promiſes of Chriſt coming *to bleſs, and to ſave all* Nations, *in turning them away from iniquity*, Act. 3. 26. by *his power from on high*, Luk. 24. 49. and of his coming to as many as *will keep his word* by the Spirit, *&c.* are enough to ſhew that if any man will obey him, though he be no Apoſtle, he ſhall receive the ſame gift.

But, beſides theſe paſſages, ſo many other places of Scripture witneſs the ſame, that it is a wonder to me how the great Divines, with all their Humane Learning, in ſeeing

perceive it not: and ſo much the greater wonder, that after they have been told of it ſo often, they (whilſt they believe Scripture, as they ſay) believe not this: But *their heart is waxed groſs; and their eyes they have cloſed, leſt they ſhould ſee and convert*, Mat. 13. 15. Some of the other places are, *The heavenly Father of all* men *will give to them the Holy Ghoſt, much ſooner than* any Father will *give good gifts unto his Children*, Luk. 11. 13. *To as many as receive* (or *believe on*, John 7. 39.) *Chriſt, he gives the right to become the Sons of God*, ch. 1. 12, 13. to be born anew by the ſaid quickning Spirit, *ch.* 3. 5. & 6. 63. and *no man aſcending up to heaven, except the Son of man that came down* from thence, *ch.* 3. 13. all the Saints muſt receive him, before they aſcend thither: And they *are all baptized by one Spirit into one body*, (the Spirit of life that moves the feet or the tail of any living creature, being the ſame Animal Spirit that actuates the head, and moves all the other parts or members of his body) *and made all to drink into one* (not therefore into two, extraordinary and ordinary) *Spirit*, 1 Cor. 12. 13. And *I would not have you, brethren, ignorant*, v. 1. *that the manifeſtation of* that

Spirit

Spirit is *given unto every man*, v. 7. that believes, (as follows from *v.* 8.) And *the Holy Ghoſt was ſent down from heaven*, at the time that *the Goſpel was preached* to all thoſe whom St. *Peter* wrote his Epiſtles to, 1 *Pet.* 1. 12. which preaching of the Goſpel, and miſſion of the Spirit therefore, have been ſince the firſt miſſion of the Holy Ghoſt on the day of *Pentecoſt*, to as many as have believed upon hearing the Goſpel preached to them. And, *it being impoſſible for thoſe who were enlightned, and have taſted of the heavenly gift, and of the powers of the world to come, and were made partakers of the Holy Ghoſt, if they ſhall fall away, to be renewed again into repentance*, ſaith *Paul*, Heb. 6. 4, 5, 6. it appears from theſe his words, that he took it for granted that ſome other, beſides himſelf and the Apoſtles, received not only the Vicars ordinary gift, but ſuch as brought with it *the powers of the world to come*; and that, in this very life: ſeeing there is no place left for repentance after it. And *if the Spirits of God are ſent into all the Earth*, Rev. 5. 6. it muſt not be underſtood of the firſt Chriſtians alone, for the firſt Chriſtians were not all the Earth; and by the Earth, is meant the natural man,

who is from the Earth, earthly, Luk. 18.8. John 3. 31. 1 Cor. 15. 47. (whence to go the way of all the Earth, is a Scripture phraſe uſed inſtead of to dye) for the Spirits of God are not ſent into the ground. Alſo the Prophecies of the Evangelical bleſſings, by the Holy Ghoſt, include all, and except none: *all thy children ſhall be taught of the Lord*, ſaith Iſaiah 54. 13. and *they ſhall all know me from the leaſt to the greateſt*, Jer. 31. 34. (which cannot be but by means of the Holy Ghoſt, ſaith *Paul*, 1 Cor. 12. 3.) *the Nations ſhall bleſs themſelves, and alſo glory in him*, ch. 4. 2. *The ſtrangers*, ſaith *Ezechiel* in his *new Jeruſalem*, ch. 47. 22, 23. (that is to ſay, the Gentiles) *ſhall have an inheritance among the Tribes of Jacob.* And *the remnant*, ſaith *Micah* 5. 4. (not ſome few of that remnant) *ſhall return, and ſtand, and feed in the ſtrength*, or the power, *in the name and majeſty of the Lord, and ſhall abide.* And in the latter days, *the children of Iſrael*, none excepted, *ſhall return, and fear* (or ſerve) *the Lord, and David* (or Chriſt, *Ezech.* 34. 24.) *their King*, Hoſ. 3 5. which cannot be, but by the power the Holy Ghoſt gives. And *ye ſhall be unto me a kingdom of Prieſts, and*

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an holy Nation, ſaid *Moſes*, Exod. 19. 6. 1 Pet. 2. 5, 9. to wit, by the true Unction, whereof that of *Exod.* 30. 23, 30. to anoint the Prieſts withall, was but a type and figure. And the type of the true bloud of the Lamb, the bloud of Beaſts, being forbidden to both the people and Prieſts equally, ſhews that all the Chriſtian people may eat of the antitype, (Chriſt's vivifying and health-reſtoring Spirit, *John* 6. 55, 63. *Mal.* 4. 2.) equally with their chief Prieſts, the Apoſtles and Prophets. And *to you that fear my Name ſhall the Sun of Righteouſneſs riſe with healing in his wings*, Mal. 4. 2. And if Chriſt doth give his fleſh, which is the bread from Heaven, (not therefore his Humane fleſh which he had from the Virgin, *John* 3. 6. & 8. 23. *Rom.* 8. 6.) the true and the living bread, the inſpiration of God, *Gen.* 2. 7. for the life of the whole world, *John* 6. 33, 50, 51. the whole world may eat of it: and all they that will live indeed for ever by him, muſt actually and really, as well as the Apoſtles, eat and drink, or feed on him, *v.* 53, 55, 57, 58. And if *he ſaved* St. *Paul*, and thoſe he meant (*were ſealed with the holy Spirit of promiſe* when they believed,

Epheſ. 1. 13.) *by the renewing of* the Image of God within them, *Tit.* 3. 5. how can any believing man be ſaved otherwiſe, ſince that Salvation is ſtill the ſame, and by the ſame means, that is, through the Holy Ghoſt? *Rom.* 14. 17. and that no man can enter into the kingdom of God, that is, live in righteouſneſs, and receive the peace and joy paſſing all underſtanding, which God doth reward it with, except he be born of the Spirit that enables him? *John* 3. 5. *Rev.* 12. 11. The body of man cannot live out its animal life, without natural Spirits, *Jam.* 2. 26. and ſhall the internal man be made to live for ever an uninterrupted life, without the Eternal Spirit of God that gave him *Niſchmat chajim, breath of lives*, Gen. 2. 7. and not of one ſingle life, as the Tranſlator turns it: from whence *he doth not*, ſaith Chriſt, *live by earthly bread alone*, Mat. 4. 4. but by the bread from Heaven, *Verbum ab ore Dei*, the comforting, refreſhing and vivifying Spirit: which is the *Fathers houſe*, into which Chriſt receives men; as appears by his ſaying, that he *would come again to receive them to himſelf*, to the place he ſhould be in, *John* 14. 2, 3. for he coming again to them by the Com-

Comforter, *v.* 18. and the gift thereof being the reſult of his coming, and the only performance and effect of his promiſe, (that he would bring them into the ſame place he ſhould be in) it muſt alſo be (ſince Chriſt cannot lye) the thing and place he promiſed to be in, and to receive them into: and this place alſo being (by the account which he gave to *Thomas*, whither he went to prepare a place for them, *v.* 6.) with the Father; it follows from thence, that the Holy Ghoſt is likewiſe the Fathers houſe, and the *Heaven within us*, Luk. 17. 21. where Chriſt *is in the Father, and we in him*, John 14. 20. *where he is*, v. 3. & 17. 24. and where *all* are together *one with the Father and Chriſt*, ch. 17. 21.

From all which it moſt clearly and manifeſtly appears, that the Holy Ghoſt is given to all the faithful: and the diſtinction of the Vicar in the gift of it, to wit, his ordinary and extraordinary gift, appearing no where at all; the Scriptures ſpeaking but of one ſort of Spirit given; nay teaching that God being no reſpecter of perſons, *Act.* 10. 34. *puts no* ſuch *difference* at all *between* believers, ch. 15. 9. *in every Nation he that work-*

eth righteouſneſs being accepted with him, ch. 10. 35. and receiving his good gift, *Mat.* 7. 11. *Luk.* 11. 13. even as the Apoſtles, *Act.* 10. 47. & 15. 8. can any impartial man that hath his eyes in his head, *Eccl.* 2. 14. not ſee this; and deny that the Lords Biſhops having been fairly tryed and condemned by as good men as their Peers, and having had as good Law as the Statutes or Canons of Scripture could afford them, the gift of the Holy Ghoſt continues ſtill in Gods Church; and ſay that it is ceaſed, and that no man, ever ſince 400 years after the times of the Apoſtles, hath right to pretend to it? But if ſome ſtill contend for their ordinary Spirit, (thus holding ſuch *Goſpel as* the Saints *have not preached*, Gal. 1. 8) let them have it in Gods name, *Rev.* 22. 11. for ſo, inſtead of being reformed to the Image of God that created man, (not after two Images, to wit, an ordinary and extraordinary one, for God being always the ſame, hath but one Image) they muſt remain deformed; and they can have but a mean Salvation accordingly: becauſe Salvation being in and through the Holy Ghoſt, as was ſaid out of *Rom.* 14. 17. he that hath but a mean and ordi-

ordinary ſhare of it, hath but an ordinary power to do good works with, and ſo hath but a mean and ordinary righteouſneſs; and God rendring unto men but according to their works, the peace and joy, or the bliſs (which Salvation conſiſts in) that they do receive from thence, cannot therefore be but mean, and very ordinary: like unto the old third ſtate, or *Limbus*; a reward fit for our Right Reverend Fathers in God; to be it.

And here I had left them, and finiſhed my diſcourſe, but that hearing ſome of them *à Limbo Patrum* crying, alas we did not know that theſe things were meant of this life, but thought that the promiſes made to all the believers, concerning the gift of the Spirit conferred on them, were to begin upon the diſſolution of their fleſh: neither did we underſtand any thing of a ſecond coming of Chriſt in Spirit, to men, for their Salvation; but took his ſecond coming to be in Judgment only, at the ſound of the laſt Trump, when he comes with his Angels to judge the quick and the dead! I think it convenient to ſhew likewiſe that it is in this life, before men dye, that the gift of the Spirit

Spirit is conferred upon them: and ſecondly, that when the Holy Ghoſt is ſent, or comes, it is the ſecond coming of Chriſt, Chriſt comes then himſelf; that I may both fully diſcharge the task I have taken upon me this day, and leave them without excuſe that are detained, and that keep others in the *Limbus* of ſuch groſs ignorance.

But firſt, (to prevent miſtakes) I deſire the Reader to take notice, that I have ſaid nothing tending to eſtabliſh the doctrine or opinion of an equality of Spirit among believers; as though every member of Chriſt's myſtical body, or every believer, had an equal ſhare or part of Spirit with thoſe that are inſtead of eyes, ears, and of the other ſenſes to it. No, I have from St. *Paul*, 1 *Cor.* 12. and in ſome other places of the foregoing pages, inferred the contrary: and I only aſſert, that the Holy Ghoſt being given to all the faithful, even in the ſame manner as unto the Apoſtles, they may by knocking, asking, praying, and by watching ſo as to purifie themſelves, 1 *John* 3. 3. from that which defileth man, *Mark* 7. 21, 22, 23. ſerve God in ſuch holineſs, and walk in ſuch righteouſneſs before him, *Luk.* 1. 74, 75. as

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to obtain as great a portion and gift thereof, as the Apoſtles. And this grounded, beſides the inſtances we have of it, *Act.* 10. 35, 46. --- 19. 6. upon the promiſes of Chriſt, *Mat.* 19. 28. *Rev.* 3. 21. that *they which ſhall follow him in the regeneration, and overcome* the ſeventh time, that is to ſay, to the end, *ſhall ſit with him in his Throne*, as well as the Apoſtles; *ſhall partake* as much as they *of Gods* own *divine nature*, 2 Pet. 1. 4. *ſhall be one with God* himſelf, John 17. 21. or *tranſibit in Deum*, as the Right Reverend Doctor *Triſmegiſtus* ſaid. For note that, though Chriſts promiſe makes mention but of twelve Thrones, it extends nevertheleſs further than to the twelve men who were then ſpeaking with him: as appears firſt, from the words themſelves of the ſaid promiſe, which are, *you that follow me*, or *that ſhall follow me in the regeneration*; and not, *you my Apoſtles that have followed me*, as the Tranſlator miſtakes; (for none of the Apoſtles had as yet followed Chriſt in the regeneration, but were ſtill to do it then; being not till afterwards, when Chriſt was glorified, born again of the Spirit, *John* 7. 39.) and which ſhew that the promiſe belongs to the Apoſtles

ſtles upon condition only; (for pray, ſhall *Judas* ſit with the reſt upon a Throne?) and ſo *to you* Lords Biſhops, if you will but dye to your Lordſhips worldly-mindedneſs, to follow in the new birth your Lord, and to them likewiſe that have and ſhall accompliſh and perform that condition: and this appears ſecondly, from the forementioned place of *Rev.* 3. 21. which ſaith, not *Peter* and *James*, and the other Apoſtles, but *he that overcometh, ſhall ſit with me in my Throne*, and ſo doth confirm this ſence: And thirdly, from that Chriſt would not promiſe any of them the firſt ſeats in his Kingdom; but they ſhall have them, ſaith he, *Mat.* 20. 23. *for whom ſuch reward is prepared of my Father*, as he who knows which of all mankind ſhall deſerve it beſt. Verily I dare ſay, that as many as ſhall wade through the red Sea of their bloud, *Luk* 22.44. and the other deep waters of tribulations with Chriſt, *Act.* 14. 22. ſhall ſit with him on twelve Thrones, that is, get the brighteſt Crown of glory, or higheſt ſtate among the twelve Tribes; that is, among the whole multitude, or the compleat number of the *Iſrael* of God. And though this is not meant of, nor attain-

attainable in this life, yet Salvation being *in and through the Holy Ghoſt*, Rom. 14 17. and being *rendred to man* but *according to his works*, which he hath done in this life, an adequate proportion, or ſupply of the Spirit proportionable unto his degree of future glory, and capable to procure it, is required in this life, and muſt be got before death. Beſides, not *Peter* and the other Apoſtles only, but whoever *is righteous, ſhall ſhine as the Firmament*; and if any man *ſhould turn* more men *to righteouſneſs*, than the greateſt Apoſtles, he ſhould ſhine brighter than they, *as the Sun* above the *Stars in the kingdom of Heaven*, Dan. 12. 3. Mat. 13. 43. But becauſe all Believers do not purifie themſelves to that degree of brightneſs or holineſs that ſome do, therefore in the Fathers houſe (which is the Holy Ghoſt, as I have ſhewed before) there be ſeveral manſions, *John* 14. 2. diſtinguiſhable from the ſtate and the proportion of Faith the faithful ſhall be found with; and not diſtinguiſhed by any place aſſigned, or ſtate before-hand decreed for them, as *Babel* teacheth: ſo that any righteous man that will live by Faith indeed, in going from Faith to Faith, mounting

ing up with wings as Eagles, and never being weary of knocking, asking, watching, and of waiting on the Lord, *Isa.* 40. 31. *Pſal.* 84. 7. may not only preſs into *Zion*, the kingdom of God, *Luk.* 16. 16. but take by force even the higheſt ſeat that is in it; as, I doubt not, many have done ſince the Apoſtles, and ſhall do to the Worlds end.

That the Holy Ghoſt is ſent and given during this life, or whilſt we are in the fleſh, and before we taſte of death, to them that prepare themſelves for Salvation, it appears from *John* 14. 23. *Rev.* 3. 20. where, if we open the door, hear Chriſts voice, and keep his Word, (which is done during this life) Chriſt will come by his Spirit, and make his abode with us. *Behold I come quickly*, had not been repeated three divers times in the laſt chapter of all the Scriptures, *Rev.* 22. 7, 12, 20. if that coming were meant of Chriſts coming in Judgment; for that, being deferred already near a third part of the age of the World, that is, near two thouſand years, is far from a quick coming; and ſo it is another coming by the Holy Ghoſt which St. *John* meant in that place. And the

the regeneration, or new birth of the Spirit, *John* 3. 3, 5, 8. is performed here upon Earth, *v.* 12. And *verily* (doth Chriſt ſay, *Mat.* 16. 28. *Mark* 9. 1. *Luk.* 9. 27.) *there be ſome here ſtanding* by, *which are not to taſte of death till they ſee the Son of man come in his kingdom*; that is, as *Mark* and *Luke* explain it, *the kingdom of God come with the power* of the Spirit, *Act.* 1. 8. *Luk.* 24. 49. Which ſaying could not be true, had it not been fulfilled on the day of *Pentecoſt* in many of the diſciples, that ſtood by when Chriſt ſpake it, by their receiving power after that the Holy Ghoſt was come and ſate upon them, *Act.* 1. 8. --- 2. 3, 4. for all they which ſtood by Chriſt when he ſpake theſe words, are dead ſo long ago, and therefore ſo long before his coming to receive, and deliver the kingdom to the Father, *viz.* at the end of the World, *Luk.* 19. 15. 1 *Cor.* 15. 24. that no man can think but that ſince they did ſee the kingdom of God before they dyed; the ſaid coming of the Son of man in his ſaid kingdom is before they, and other diſciples of Chriſt, taſte of death: and not when all men are dead. Whence *John* that doth not tarry till the day of Judg-

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ment comes, tarried till God's kingdom came, *John* 21. 22. for he, having received the revelation of Christ (the Holy Ghost, *John* 15. 26. --- 14. 26. *Luk.* 17. 30.) not only upon that day with the rest, but more particularly than some of them afterwards in the Island of *Patmos*, *Rev.* 1. 1, 9. did not dye until he had seen the whole kingdom of Christ even in its full power; having seen *in the Spirit the holy Jerusalem, having the glory of God*, v. 10. --- 21. 10, 11. And upon the same account, *Verily*, saith Christ again, *Mat.* 24. 34. to all them that follow him, *Mark* 13. 37. *this generation* (which lasts no longer than a mans life) *shall not pass, till all these things* (to wit, the coming of Christ in the dark and clouded Souls, *Luk.* 21. 27. of the Heaven *within us*, with power and great glory, *Mat.* 24. 30.) *be* thorowly *fulfilled*. And, *Verily you shall not have gone over* (in your flight to avoid persecution, to which men are exposed here only before they dye) *the Cities of Israel, till the Son of man be come*. And, *I will not henceforth drink of the fruit of the Vine, until the kingdom of God shall come*, Luk. 22. 18. or, as saith *Mat.* 26. 29. *till I drink it with you new in my Fathers*

thers kingdom; which he did with ſome of them, *Luk.* 24. 43. both before and after that they were by the Holy Ghoſt come in the kingdom of God, drinking it new together, *John* 7. 39. --- 6. 57. he himſelf drinking of it in Gods kingdom all the while, I mean as well before as after they were in it; as being he that did ſtill accompliſh all righteouſneſs, overcome all the kingdoms of the World, and of the Fleſh, *Mat.* 4. 8. *John* 16. 33. by dying himſelf to them, and thus remaining himſelf under the kingdom of God, and purchaſing by this means and delivering to God the whole power and kingdom, 1 *Cor.* 15. 23, 24. which he could not do but by drinking of the Holy Ghoſt, *and living by the Father*, of his power from above. Then if the *kingdom of God* is *within us*, *like a ſeed growing into a great Tree*, and like a little *Leven* working in us till we come unto the *meaſure of the ſtature* of the perfect man, the Son of man Jeſus Chriſt, *Epheſ.* 4. 13. and *like a hidden treaſure*, which we muſt, to purchaſe it, *ſell all we have* in the World, *Mat.* 13. 44. *Luk.* 14. 33. then is this kingdom of God (which is the ſame thing as the coming of Chriſt, as appears from *Mat.* 16. 28.

Mark 9. 1. *Luk.* 9. 27. *Rom.* 14. 17. 1 *Cor.* 4. 20. conferred together) before we are grown unto the meaſure of that ſtature, even in this very life, and before we part with it, and with all the things we do enjoy, whilſt we enjoy it. *God hath ſaved us*, ſaith *Paul*, whilſt he was yet in the fleſh, 2 *Tim.* 1. 9. and that *by renewing*, or ſending *the Holy Ghoſt*, Tit. 3. 5. and *received ye the Spirit*, ſaith he to the *Galatians*, 3. 2. who therefore had received it before they read his Letter, which was ſent them in this world: and in a word, as all the Primitive true believers received the Holy Ghoſt in this world during this life, ſo muſt all believers now, ſince they are to receive it even in the ſame manner, as I have fully ſhewed, receive it before they taſte of death: *Every Spirit that confeſſeth not that Chriſt comes* to us whilſt *in the fleſh, being that Spirit of Antichriſt gone into the World*, whereof ſee 1 *John* 4. 1, 3. for truly (though *fleſh and bloud inherits not the kingdom of God*, 1 Cor. 15. 50. becauſe till *we have eſcaped the corruption which is in the World through luſt*, we cannot, ſaith 2 *Pet.* 1. 4. *partake* of Divinity, *put on the new man which is created after God*, Epheſ. 4. 24.

4. 24. and of a divine nature) in the flesh we are saved; in the flesh is the kingdom of God attained unto: although not with all its full glory and Prerogatives, *Ephes.* 1. 14.

Now, that when the Holy Ghost is sent, or comes unto men, it is Christ that comes himself, it appears from what *Paul* saith, 2 *Cor.* 3. 17. 1 *Cor.* 8. 6. that *the Lord is that Spirit.* And *to see the days*, or the coming *of the Son of man*, is to have him revealed, compare *Mat.* 24. 27, 37. *Luk.* 17. 22. with *v.* 30. which revelation is by the coming of the Spirit *that doth testifie of him*, John 15. 26. --- 16. 14. Gal. 1 16. Also, *to see the kingdom of God coming with power*, Mark 9. 1. Luk. 9. 27 that is, as *Luke* saith elsewhere, *with the power from above*, Luk. 24. 49. Act. 1. 8. 1 Cor. 4. 20. Rom. 14. 17. is to *see the Son of man* himself *come in his kingdom*, Mat. 16. 28. And, *I will pray* (saith Christ to his disciples, *John* 14. 17.) *the Father, and he shall give you Another Comforter, even the Spirit of Truth, who dwelleth with you* now, (that is, whilst I am yet dwelling with you in the flesh) *and shall be*, or dwell *in you*, (when I am glorified, *John* 7. 39. --- 16. 7.

Epheſ. 4. 8.) And, *I will not leave you comfortleſs, I will come*, v. 18. and I will come again, *v.* 28. that the other Comforter *may dwell with you for ever*, v. 16. Where Chriſt ſaying Another Comforter, and I come not to leave you comfortleſs, it appears in the firſt place that he reckons himſelf the ſame with the Comforter, or Spirit that was to come. And ſecondly, by ſaying that the other Comforter, which was to be and to dwell in them for ever after, *dwelt with them, and they knew him* at the time he ſpake theſe words, he ſhews that he is himſelf the ſame with that Comforter; for that it was he only, of all them that dwelt with them, who was able to comfort them, having *the fulneſs* of the comforting Spirit in him, *Coloſſ.* 1. 19. --- 2. 9. *John* 3. 34. and did really comfort or rejoyce them by his preſence, *ch.* 16. 5, 6. --- 14. 1, 2. But more intelligibly, *ch.* 16. 22. he declares himſelf the ſame with the comforting Spirit; *ye now*, ſaith he, *have ſorrow, but I will ſee you again, and your heart ſhall rejoyce; your ſorrow ſhall be turned into that joy* thereupon, *v.* 20. *which no man taketh from you.* And again, *v.* 16. --- 14. 19. *yet a little while*, ſaith he, *and you ſhall not ſee me, and*

and again a little while and you ſhall ſee me, becauſe I go to the Father, but the World ſeeth me no more; viz. when you ſee me again, or *when I make my ſelf manifeſt to you*, v. 22. *becauſe it cannot receive and ſee and know the Spirit of Truth*, v. 17. --- 1. 5. Where note, that from that the World ſees Chriſt no more afterwards, from his firſt diſappearance at his paſſion and burial; whilſt the Apoſtles ſee him again, and that by reaſon that he went to the Father, it is evident that this was not fulfilled upon his apparitions to them after his reſurrection; for then he was not as yet aſcended to the Father, *ch.* 20. 17. and the World might ſee him then as well as the diſciples did, ſeeing that he was palpable to *Thomas* his hands and fingers, *v.* 25. and viſible to the eyes of the diſciples that were travelling to *Emaus*, Luk. 24. 15. even whilſt their eyes were as much held from knowing him, as thoſe of the World, *v.* 16, 25, 31. who might therefore ſee him talk with them, and ſit at meat in the houſe, *v.* 30. ſo that this ſeeing him again, and eſpecially becauſe he ſhould go away, muſt needs be meant of that ſight they had on *Pentecoſt* day, *Act.* 2. 11, 17. of the comforting Spirit

that *ſhewed them plainly of the Father*, *John* 16. 25. and of him therefore, *ch.* 14. 9. and that except Chriſts body went away, was not to come, *ch.* 16. 7. Then, the other Comforter that dwelt at that time with them, being to abide and ſtay with them for ever after, *ch.* 14. 16. this ſeeing of Chriſt again ought not to be underſtood of the ſhort tranſitory abode which he made with them between his reſurrection, and his aſcenſion to God: ſpecially he being not yet another Comforter, for he was not glorified with the glory which he had when he vivified all things, *John* 17. 5. *Heb.* 1. 2. until ſome days afterwards; which it was neceſſary a Comforter, that is, one that gives life, ſtrength and virtue, and refreſhment to all things, (note Chriſt is the living bread, ſee *John* 6. 51.) ſhould have, *John* 16. 7. and ſo he was ſtill but the ſame that dwelt with them before he was crucified. Moreover, *I will give to him that overcometh*, ſaith he that is alive for ever, *Rev.* 2. 28. *the morning Star*, or the light of the Spirit ariſing in our hearts, 2 *Pet.* 1. 19. and he is the morning Star himſelf, *ch.* 22. 16, 20. and cometh quickly to his Bride the Soul of man,

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which was void of her own form, to wit, the Image of God, to impregnate or inform, and make her conceive, and breed and bring forth the Son of man; who is the Image of God, *Heb.* 1. 3. and is formed within us, *Gal.* 4. 19. being by the Holy Ghoſt conceived, then born of the Virgin, a pure and chaſt Soul; thus Chriſt being himſelf, and effecting now himſelf what was, at the creation of man, done by the Holy Spirit breathed into man, *Gen.* 1. 27. --- 2. 7. whence Chriſt calls the works and fruits of the Spirit, *Gal.* 5. 22. his own works, *Rev.* 2. 26. and thereby making himſelf the ſame with the Holy Ghoſt. What *Peter* confirms, ſaying, *Act.* 3. 19, 20. *when the times of refreſhing ſhall come from the Lords preſence, and he ſends you Jeſus Chriſt*, underſtand to refreſh them, or to be their comforter. In fine, if we do allow that it is no robbery in the only Son of God, to make himſelf equal with God, *Philip.* 2. 6. who is a Spirit, *John* 4. 24. we cannot without robbing him of his Divinity, *Coloſſ.* 1. 19. --- 2. 9. and his Spiritual nature, *John* 3. 34. ſay that he is not the ſame, and have a different notion and knowledge of him than of the Holy Spirit: ſpe-

cially ſince he ſits now on the right hand of power, in the Majeſty on high, or *is glorified* again *with the glory which he had with God before the World was*, John 17. 5. and before he took the Seed of *Abraham* upon him. *As the Father hath ſent me*, and in the ſame manner as *I live by the Father*, (which is done ſpritually) ſo he that will live by me, muſt eat me and receive me. Heaven (the heavenly Souls, and not the material Heavens that ſhall paſs away, and that cannot contain him, 1 *Kings* 8. 27.) is that which muſt receive him, and where he dwels, (like the Sun in and through the Vegetables, and the Soul in and through all the members of the body) until the time that all things ſhall be reſtored again into the glorious freedom that they had before they fell under the bondage and the curſe of corruption, *Act.* 3. 21. *Rom.* 8. 21.

How abſurd it is to think that the Son of any man, or any thing born of fleſh and bloud, as Chriſts body was, *John* 1. 14. can ſit in that Majeſty which belongs to God alone, as Chriſt doth, *Heb.* 1. 3. when fleſh and bloud doth not ſo much as come in that glory, 1 *Cor.* 15. 50. far from ſitting therein

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in the higheſt place! And to know after the fleſh him that ſaves us from the fleſh; obtaining us eternal redemption from the body, *Heb.* 9. 12. *Rom.* 8. 23. --- 7. 24. when we muſt not henceforth know him ſo! 2 *Cor.* 5. 16. And to worſhip the Image of the Father of all Spirits in the fleſh, *John* 4. 24. when he is no more to be by us dealt with in the fleſh! *John* 20. 17. and ſaith that the fleſh of man, otherwiſe his humane fleſh profiteth nothing to man, *John* 6. 63. but his own true fleſh and bloud, which he had *ab æterno*, and came down *in tempore* from his ſtillneſs and reſt (his Heaven) to be the bread of life unto all the World! *v.* 51. and which is the Holy Ghoſt, whereby he that eats the ſame ſhall live; how? even as Chriſt himſelf lives by the Father, *v.* 57. which cannot be by eating and drinking of fleſh and bloud: and much leſs by tranſmuting his fleſh in bread to eat it; for bread is eaten only by the fleſh, and quickneth but the fleſhly body alone, *v.* 63. By tranſmuting, I ſay, of fleſh and bloud into bread, and not of bread into fleſh, (as ſome, who heaping non-ſence upon their deep ignorance of God, do, by the exceſs of blind zeal, which

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uſually men have for idolatry, moſt blaſphemouſly and ridiculouſly hold, *Rom.* 1. 22, 23, 25, 28.) for as long as we neither ſee, ſmell, nor taſte any fleſh, but ſtill bread as well after as before the pretended miracle of tranſmutation, it cannot be a change of bread into fleſh, but of fleſh into that which remains bread; if ſo be that a change of ſubſtances were effected, as nothing but their bare word appears for the proof of it: for the Scripture, though this thing deſerves better than many others to be obſerved, takes not the leaſt notice, and makes no mention of it: Secondly, they cannot ſhew a neceſſity for it, but rather contrariwiſe; for what reaſon is there that our fleſh which is death, *Rom.* 8. 6. and can never be ſaved, 1 *Cor.* 15. 50. and even muſt be *deſtroyed*, 1 *Cor.* 6. 13. and that *maketh imperfect*, Gal. 3. 3. and therefore cannot be made perfect, *John* 17. 23. 1 *Cor.* 13. 10. that is, *very good*, as man when firſt created, *Gen.* 1. 31. ſhould be fed and nouriſhed with what gives eternal life, the fleſh and the bloud of Chriſt; and that this ſhould be therefore turned into common bread, for our fleſh to feed on: And thirdly, no body yet having ever ſeen

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any fleſh and bloud to become bread, and that the Communion-bread was once fleſh and bloud before this ſtrange tranſubſtantiation, the miracle pretended to do it is inviſible, and if it be inviſible, it is therefore no miracle: for all miracles are wrought to be ſeen, that God may ſhew his power, and that his name may be declared thereby among men throughout the Earth, *Exod.* 9. 16. *John* 9. 3. and before the water was turned into bloud or wine, *Lots* wife in Salt, *&c.* the water was by ſome taſted and ſeen, and the fleſh of the body of *Lots* wife was ſeen and felt. Brother, art thou not a fool to ſtand for that which is both nonſenſical, and to no purpoſe, contrived without reaſon or neceſſity, nay repugnant to the end it was inſtituted for, *viz.* the breaking of the fleſh, 1 *Cor.* 11. 26. and the communicating to Chriſts ſpiritual body, *ch.* 10. 16. which is done in becoming ſpiritual men our ſelves: and a very wicked fool to perſecute another, becauſe he will not be as great a fool as thy ſelf? I ſay, that he who eats of this fleſh, ſhall live by it; and ſhall by this fleſh and bloud (*the power of our Chriſt, and from on high*, Luk. 24. 49. Act. 1. 8.) be quickned, and

and ſo ſtrengthned that he ſhall *overcome* the accuſer, or Tempter that tempted *Eve*, *Rev.* 12. 11. I mean ſhall *bruiſe the head* of the fleſh that creeps and makes our Souls to creep with it, *Gen.* 3. 15. like Serpents, *v.* 14. to *cleave unto this* vile Earth, *Pſal.* 119. 25. and to ſink down from God into Hell it ſelf.

Philip, he that hath ſeen me, hath ſeen the Father alſo, John 14. 7, 9. for the Son is his expreſs Image, and repreſents him, *Heb.* 1. 3. *John* 1. 18. And can therefore the Son of the inviſible God, who is a Spirit, ſaith he, that Son who *dwells in the light no man can approach unto*, 1 Tim. 6. 16. in *the boſom*, in the throne of the moſt infinite God, *John* 1. 18. *Rev.* 3. 21. be like unto fleſh and bloud? and ſit there, and come therence, *Rev.* 3. 20. to make us ſit there alſo in the ſame bodily ſhape he lived with in the fleſh? *what, and if you ſhall ſee the Son of man aſcend up*, ſaith he, *John* 6. 62. *where he was before*, how can you then think he ſhall have fleſh and bloud about him, ſince when he was there before, he had neither fleſh and bloud, nor humane ſhape and body, *John* 5. 37. *Deut.* 4. 12. how can the fleſh and bloud I had then

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about me, (which is not my fleſh and bloud, *John* 8. 23. but *the ſeed of Abraham*, Heb. 2. 16. which I took upon Earth, in the womb of one of his daughters, that I might dye therein to deliver you from it, *v.* 14, 15. *Rom.* 8. 6.) be the true *bread from heaven, and the meat and drink indeed* that makes you live for ever? *John* 6. 32, 33, 38, 41, 50, 54, 55, 58. Truly if I had ſtill a body of fleſh and bloud, I could not quicken you: *and the words that I ſpeak being Spirit*, v. 63. how can you take them in a carnal ſence? but if you underſtood them, and knew me, ſaw my glory, *John* 17. 24. whereof that in *Mat.* 17. 2. was but a very weak beam, that body of fleſh and bloud which you ſo much doat upon, *would vaniſh out of your ſight*, Luk. 24. 31. Heb. 10. 20. 2 Cor. 3. 14. and then you would underſtand that I am riſen indeed, *Luk.* 24. 34. from ſuch body of death, *Rom.* 7. 24. and by riſing from it, or being no more in it, *made the fitter author of your eternal ſalvation*, Heb. 5. 9. that is, more able to help you, and fitter to ſtrengthen you, *John* 16. 7. both againſt the ſaid body, and him that tempts you by it, 2 *Cor.* 5. 1, 4, 6. by the power I have, in riſing unto

unto glory *obtain'd of an endleſs life*, Heb. 2. 18. --- 7. 16. whereby you may *rule over the tumultuous Nations*, the luſts that war in your fleſh; and come out of their bondage into the glorious freedom of the Sons of God, *v.* 15. *Rev.* 2. 26, 27. which is riſing from the dead, and entring in the kingdom of God, or your Salvation. *O* you *houſe of Iſrael*, both *Jews* and all Chriſtian Sects, come on now, for *the time paſt ought to have ſufficed you*, open your eyes, and at laſt *walk in the light of the Lord*, Iſa. 2. 5. Epheſ. 5. 8. ſit no longer in darkneſs and in your ſhadow of death, otherwiſe under the thick *umbraculum* which your fleſh darkneth and deads your Souls with: learn to know me in Spirit and in truth, according to mine own eſſence and nature; and look no more upon me as your Anteceſſors, *John* 6. 42. and as the *Mahometans*, and even as you your ſelves have done, and do to this hour, *John* 14. 7. for the *Jews* look for nothing but worldly and temporal bleſſings for their fleſh from Chriſt, to wit, to live in plenty, glory and proſperity in this life under his reign, as when *Solomon* reigned, 1 *Kings* 4. 20, 21, 24, 25. taking accordingly what the

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Prophets ſay of the Spiritual kingdom of the *Meſſiah* literally, as *Iſa.* 55. 10. and therefore they thought of a viſible appearance of Gods kingdom in the days of Chriſt, *Luk.* 17. 20.--- 19. 11. And the *Turks* expect to have all fleſhly luſts ſatisfied by the mediation of their Prophet *Mahomet*, when he comes with God, ſay they, to ſave his true *Muſulmans*, or them that truly believe in him, and to judge the World. So that Chriſtians, believing that they ſhall be one day ſaved with their fleſh and bloud, 2 *Cor.* 5. 6. that their Salvation was once performed and perfected in the fleſh by Chriſt as man, by his becoming a man, and by dying in the fleſh, (when by his incarnation and death, without aſcending, and coming in the Spirit, there is no body ſaved, *John* 3. 5, 13. --- 16. 7.) and that the ſecond coming of Chriſt will be ſeen of all, *appear with obſervation* to the eyes of all the World, *Luk.* 17. 20. look on him with the ſame eyes, and in the ſame manner as both the *Jews* and the *Turks*, have no higher thoughts of his kingdom than the others have, know him ſtill as the *man of ſorrows*, humiliated; not as ſitting *from the time of his humiliation on*

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the right hand of power, and *coming with great glory*, though he tells them ſo himſelf, *Mat.* 26. 64. *Mark* 14. 62. and concurring thus with them, in a temporal, worldly, and carnal knowledge of him, they do not only bring back his Spiritual knowledge and worſhip, introduced by him and the Apoſtles, to the old bodily and ceremonial worſhip of God in the *Jewiſh* Church: but even to a creature worſhip, *Rom.* 1. 25, 23. and, like the Heathen, *changing the truth of their God* into that which he is not, (the ſhape or Image of man) they ſet up an Idol made like unto fleſh and bloud, (the fleſhly conceits of him) in *the holy place* (their heart:) thus, inſtead of knowing God, as a Spirit, in Spirit; deſtroying his Spiritual knowledge, and eſtabliſhing a knowledge after the fleſh; and alſo, *per* conſequent, a worſhip accordingly, (a down-right idolatry) for *Lux intelligendi* being in mankind the *Lex volendi & agendi*, man willeth and acteth but according to his knowledge, worſhips God as he knows him, *& quia ignoti boni nulla cupido*, luſts for no more than that which he conceives and knows of him; to wit, a bodily, temporal and carnal good: and ſo continues

tinues to be ſuch as he was at his birth, that is, carnally minded: and this *carnal mind being enmity againſt* his *God*, Rom. 8. 7. *Jam.* 4. 4. man, in revolting to it, or ſiding with that party which is in war againſt God, he commits adultery (that is, falſhood) againſt God, *Luk.* 16. 13, 18. with the *great whore* (worldly luſts, and all carnal-mindedneſs) that *makes all people of the Earth drink of her fornications*, Rev. 17. 2. --- 18. 3. And by taſting, like *Adam*, and drinking continually of this *Lethean* liquour, (worldly luſts, carnal pleaſures) he at laſt ſo forgets, and remains ignorant of God, that he falls inſenſibly under the Antichriſtian abominable kingdom of darkneſs, *that makes* the Church of Chriſt on Earth *deſolate*; and all the preſent world to pay the homage is due to the heavenly divine inviſible and ſpiritual power, to the earthly Beaſt, *Rev.* 13. 7, 8. or, to that which makes men like Beaſts, whoſe knowledge and thoughts are confined unto what they ſee, (the earthly creatures) and cannot riſe up ſo high as to know ſpiritual Beings, and their Creator, *Job* 35. 10, 11. that is, ſpiritual darkneſs: whence proceed the manifold errors which each Sect reſpects,

ſubmits and burns incenſe to: and for the which they ſtand up even againſt truth it ſelf: doing all that they condemn in others, that is, run mad, ſome more ſome leſs palpably, after their more or leſs refined idolatry. *He that hath ears to hear let him hear*, and *keep himſelf* from all ſuch Image-worſhip, 1 *John* 5. 22. for at this very paſs all men ſtick, here ſtands and falls *the faithfulneſs of the Saints*, Rev. 13. 10. Mat. 19. 22. for, as I ſaid before, *cùm ignoti boni nulla nobis cupido, quæ novimus hæc ſola cupimus, proſequimur, & iis adhærentes atque aequieſcentes, ſi ſint falſa bona, à vero bono ſumus eo magis remoti*, Luk. 16. 13. --- 12. 34. 1 John 21. 15. My Brethren, *Jews* and Chriſtians, the times of ignorance and darkneſs are over now, *Act.* 14 16. --- 17. 30. *Rom.* 13. 12. The ſecond houſe of the Lord, whereof *John* 14. 2. --- 4. 21, 23. is higher, *Ezra* 6. 3. 1 *Reg.* 6. 2. and not ſo much for a ſhew, *Ezra* 3. 12. as the former. And the Body of *Moſes*, a type of the *Meſſiah*, as being Mediator betwixt God and *Iſrael*, of the former Covenant, and in things which were but types of the kingdom of Chriſt, was not found after his death; *no man knows his ſepulchre to this day*,

God

God, buried him, Deut. 34. 6. *in a valley of* Moab, (in the low creeping conceits baſtard Chriſtians have of Chriſt) *over againſt* Beth-peor, (the houſes of worſhip where ſtiff-necked *Iſrael* falls to commit whoredom, falſhood, and idolatry, *Numb.* 25. 1, 3, 18.) to ſhew the true *Iſrael* that they ſhould not commit whoredom and idolatry, with the body of the true Mediator Jeſus Chriſt; but have far ſublimer and higher conceits of his Spiritual and Eternal kingdom, than other men have, *Coloſſ.* 3. 1, 2.

But is not Chriſt become man, (may ſome object unto me) did not he take upon him our fleſh, was he not made like unto us his Brethren; *tempted in all points like we*, Heb. 2. 17. -- 4. 15. and even ſubject to death, and the Mediator ſtill between the ſinner and God? why therefore ſhould we know him no more in his fleſh and bloud? Becauſe St. *Paul* teacheth ſo, 2 *Cor.* 5. 16. and *God*, adds he, *v.* 19. *was in Chriſt reconciling the World to himſelf*; which words imply that the reconciliation was once made for all mankind, and they may receive the uſe and the benefit of it, if they come to God by the paſt ſufferances of Chriſt, as well as if he

were yet in the body of this flesh. And *as it is appointed unto all men to dye once*, Christ, to bear their sins, needed *to offer himself but once:* and (note well) *he doth appear the second time without sin, unto them that obey him*, Heb. 5. 9. to perfect *their salvation*, ch. 9. 27, 28. so that having once offered his undefiled body, as the Lamb without blemish, a ransom for all the World, both for them that were before and that shall be after him, *he needs not take a body often*, v. 25. and dying no more, needs not keep it any more: and also, since he is now in the Majesty of God, *and is glorified* again *with the glory which he had with God before the World was*, John 17. 5. the flesh that is a burthen which mankind doth groan under, 2 *Cor.* 5 4. and made Christ here upon earth *uncomely and despised*, Isa. 53. 2, 3. though supposed to be made since never so glorious, yet remaining flesh and bloud, cannot consist, saith St. *Paul*, 1 *Cor* 15. 50, 52. with that glorious, infinite, and wonderful Majesty. Therefore *the Children of the resurrection shall*, saith Christ, *Luk.* 20 36. *be equal to the Angels*, that they may partake of Christs glory, and sit in his Throne: and what place

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can an earthly body be but upon Earth? Beſides, *it is expedient*, ſaith he, *that I depart*, John 16. 7. for if I depart not, the Comforter will not come: now how is he gone away from the Earth, if he hath ſtill his earthly body with him? and how can he go away, but by putting that off which confin'd him to a place, ſince he made and fills the world; as well as he did after he had appeared unto *Abraham*, Gen. 18. 2, 16, 22. --- 19. 1. compared with 18. 15, 13, 17, 33. ſee ch. 14. 17, 18. Heb. 7. 1, 3, 8. and to ſome others, as to *Jacob*, Gen. 48. 16. and the reſt? And, to conclude, ſince he comes inviſibly to ſave man, and is God dwelling in man, or *Emmanuel*, *Mat.* 1. 23. it follows that he hath put off the fleſh which he had once about him, for he cannot come or dwell in the Believers with it, without being felt and ſeen.

Ad 46.

FINIS.